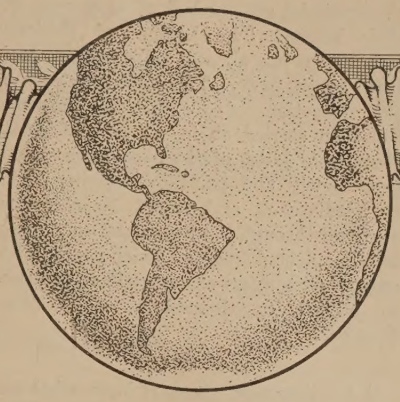
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago



September 3, 1921

The Gospel of Labor

They who tread the path of labor
Follow where Christ's feet have trod,
They who work without complaining
Do the holy will of God.

Where the weary toil together,
There am I among my own.
Where the tired workman sleepeth,
There am I with him alone.

. . . . . .

This is the Gospel of Labor—
Ring it, ye bells of the kirk—
The Lord of Love came down from above
To live with the men who work.

Henry van Dyke.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Μιγμα

It is terrible to think that there are over 100,000 prisoners of war still to be repatriated. Will the third anniversary of the armistice see the last of these men in their homes? The League of Nations commission has already helped 400,000 of them to get back. This work, under the able direction of Dr. Fridtjof Nansen, has been carried on in the face of great obstacles. Most of these prisoners have been slowly and painfully trickling out, to Vladivostok and round by ship, or overland through the Baltic and the Black Sea, in a dismal Odyssey which people who value their comfort of mind will not choose to picture to themselves. (*The New Republic.*)

υ λ

A Congressman wishes to know what we get out of the Philippines, anyway. The real question is not what, but whether. (*St. Louis Star.*)

υ λ

The new Presbyterian Hospital at Point Barrow, Alaska, is the largest enterprise undertaken in that country for several years. It will be the only refuge for the sick on a thousand miles of the bleak Arctic coast; and it will minister not only to the natives but to traders, travelers, and scattered white population. (*Herald of Gospel Liberty.*)

υ λ

Mrs. Mary Baker Eddy regarded birthdays as illusory. On account of this fact there were divided counsels among the leading Scientists of the country over the propriety of observing the centenary of the birth of Mrs. Eddy. In spite of this difference of opinion, there were celebrations in a number of cities. . . . On the birthday, Mrs. Augusta E. Stetson of New York printed a full page advertisement setting forth her tribute to Mrs. Eddy, making the following astonishing statement with regard to the place of Mrs. Eddy among the spiritual forces of the universe: "Again I affirm, what was possible for Jesus Christ, the masculine representative of the fatherhood of God, is possible for Mary Baker Eddy, the feminine representative of the motherhood of God; and for any one to deny her the ability to demonstrate Christ's teaching which she promulgated in 'Science and Health with Key to the Scriptures' and her other writings, is evidence of the so-called carnal mind which has always resisted the law of God, eternal life." From these utterances it would seem as if the Trinity is about to be enlarged by the admission of a new person. (*Christian Century.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

I'll go unafraid where *law* leads me.

* *

Years are made to use and not to count.

* *

The Golden Rule is not the rule of being good but of making good.

* *

Law and prophets might just as well have been spelled law and profits.

* *

If you don't love your job, don't worry about it, some other fellow will soon have it.

* *

It is a good idea to get off and look at yourself sometimes and just see how you are getting on.

* *

The notion of our own is a great principle; the great principle of the other fellow is only a notion.

* *

Stop breathing for a long enough time and you will be dead; stop thinking and you might as well be dead.

* *

It is an unfortunate hour when we run across the man who, knowing a little about a subject, thinks he knows it all.

* *

The minister should be as expert in treating a withered or diseased conscience as is the physician in treating a diseased physical organ.

* *

If those who would level us down to equality, and those who would level us up to equality, would themselves go to work we should get somewhere.

* *

To be rich in goodness without the means of expression is far better than to be rich in material things without the goodness to make use of the riches.

* *

A rusty nail on the pavement sent an unfortunate pedestrian to the hospital. Had that nail been in its place it might have been helping to hold that hospital together.

* *

Science will have something to explain when it is revealed that the greatest discoveries of science have been destructive rather than constructive of the best things in life.

The Minister and Business

If any one imagines that the minister averages lower in business talent than the members of any other profession or trade, he is mistaken. It is tradition that in the olden times the minister knew nothing excepting the history of the Jews in the past and the conditions of entering the celestial city of the future; and his training did stress those interests, and the ministerial habits tended to seclusion and avoidance of living interests. That is the tradition. It is not true in the large sense in which it is held, but it is true enough to show that the modern minister has a different training and different message, and is very much alive to what is going on in the world. Under the greatest financial limitations, he manages usually to educate his children so that, according to records, they lead all other professions in winning success; they manage to live comfortably, to win and maintain a respectable place in society, and to keep out of the poorhouse. They must know something! Many of them become expert in certain phases of business, but, after all, the business of the minister is his ministry, and that is to be judged not in dollars and cents, but in achievement of good to individuals, the community and humanity. And it is certain that if ninety-five per cent of business men are guilty of failure in their line, at least more than fifty per cent of the ministers make good. Mostly they all make good when they mind their own business, and their business is far more important than the crude industry of making money! It is perfectly safe to trust your minister with a decent salary; he will not squander it, and it is about the safest and best investment you can make.

* *

CENTRALIZED CHURCHES AGAIN

THE very day that an editorial appeared in these columns advocating centralized rather than union churches, a Boston newspaper took up the idea, headlined it and gave it half a column. But the original editorial was entirely misquoted, although credit was duly given to the *Leader*. For once and for a wonder, however, the misquotation did not destroy the idea—it improved it

The original editorial was of rural import. It pleaded for a recognition of diversity in religious inclinations, for fewer union churches which so minimize individual differences of views, and it proposed centralized churches for each township. At some central

place, let there be in one large temple or in several small buildings all the varieties of creeds and sects the people may desire. Instead of four Baptist, three Methodist, two Universalist and two Episcopalian churches scattered all over the township, centralize them, and have one strong church of each sect and for each a strong minister (with assistants for parish work). Then develop a jitney or bus system for bringing all the people comfortably to the centralized churches. Thus, economize on material equipment and increase religious and social efficiency.

The newspaper substituted "city" for "township," and therein lies the new idea. Imagine a city with vision enough to centralize its churches. In the modern city, there is the civic center, where the public buildings are centralized for a maximum of beauty and efficiency together with economy. It is practical, materially and esthetically. There is the market center, sometimes a beautiful place, and people from all directions gladly find their way to it to secure the best produce most economically. This is practical, materially and esthetically. There is now the industrial center, where large industries daily gather hordes of people and where, in the equipment and surroundings, attention is paid to culture, artistic and intellectual, as well as to the business routine. This also is practical, materially and esthetically. Then, why not the religious center in each municipality? There every shade of belief or speculation can be given freedom.

It may be a vast cathedral with a different congregation meeting in each part of it, each under the lead of a powerful preacher. Perhaps, first, they have united in a great mass service of song and praise and worship and then parted to follow their various theological or social creeds.

Maybe it is a center of great architectural distinction, with a suitable building for each sect. The transportation problem has been solved as easily as for the city workers who go to the civic center, the marketers going to market, and the employees wending their way to the industrial center. In any case it is a center of adequate equipment and leadership, increasing efficiency and avoiding duplication.

With all church services geographically centralized, cars run in from all sections of the city. On arrival, the people, sacrificing none of their religious differences (unless they choose to do so), attend the church of their own choice, and it will be better attended and better supported than half a dozen struggling churches of the same sect scattered over the city.

When shall we have cities with such vision?

* *

THE WORKINGMAN AND THE CHRISTIAN CHURCH

THE relation of the workingman to the Church is of importance to the Church, the workingman and the world, for the Church is meant to be the home of all sorts and conditions of men, and workingmen form the larger part of society. The modern world will be largely determined in its character by them. Now, experience in the world of labor, contact with workingmen, and a close study of this problem, show that there are three attitudes which workingmen take toward the Church. Nowhere is the fallacy of taking a part for the whole more erroneous and dangerous than here. There are some persons who, when they think of the workingmen in their relation to the Church, speak of them as taking but one attitude, and that negative or antagonistic. There is need, therefore, for more discrimination.

It is quite clear that some workingmen are indifferent to the Church, and that there is nothing in common between them and the Church. They live and move and have their being in different worlds. They think largely, if not wholly, of the material interests of life; they are like the pagans of Jesus day, who sought food, clothing and shelter. The Church, on the other hand, places the Kingdom of God and His righteousness first. And it makes all the difference in the world which comes first. While the Church should not be indifferent to these material needs and the objects of their satisfaction, and certainly should not be indifferent to those workingmen who are indifferent to it, nevertheless, as long as these men are only interested in such matters, they will remain indifferent to the Church and to all other institutions which put the higher interests of life first.

There are other workingmen who take an antagonistic attitude toward the Church. They are not slow to express their resentment and even contempt. They throw stones at it whenever they pass it by. They think the Church is utterly indifferent to their interests, negligent of their righteous demands, and ignorant of their aspirations, and, worse still, that the Church is a class institution controlled by the capitalists. They point to the patent fact that some famous and infamous rich men are prominent in the Church and are referred to and praised in the church papers, and that they finance revivals which have as their aim the quieting of social unrest, the contenting of the working masses, and the deflecting of their minds from present conditions. This attitude of antagonism is made manifest in unmistakable ways in all industrial countries. The Church has a difficult task on its hands to reach this class. We will have to concede that some of these charges are true of some Churches, though certainly not of all of them.

There are, however, other workingmen who are in sympathy with the Church. They attend its services, and are members of it. They want their children to be brought up in the Christian faith and under the religious influence of the Church. Thus, the Catholic workingmen in large numbers are in sympathy with their Church, and while the Protestant working men do not show the same loyalty, yet there are Churches, like the Methodist, Baptist and Disciples, which have large numbers of working people. These working people find their self-respect fortified in the Church, their consciousness of being human beings, and not merely "hands," deepened, their human needs ministered to, their ascent to higher regions of life aided, and their faith in God and spiritual realities strengthened. These common workingmen are the living witnesses to the everlasting reality of religion, the proof that it is a matter of human life, and not of social position. They are the best apologetic of the Church in its relation to working people.

Why Not a Capital Day?

Professor Daniel Evans

WE hold a national "Labor Day," established by law, which shows the growing political power of the working people and the widespread desire to give due recognition to the place of Labor in our national life. The day serves well to call attention to the life of the working people, their advance in obtaining better conditions of work and higher wages, their larger participation in political and public life, and their contribution to civilization.

Why is there not a national "Capital Day" established by law? Is it because capital is already sufficiently recognized, its praises too much sung, its dangers becoming more keenly realized, its power in all the affairs of life altogether too great in all lands, or, forsooth, because its days are numbered, since this capitalistic *regime* is doomed and soon destined to pass away? Whether it would be wise to establish another holiday devoted to capital, or to combine the two days in one and name it "Capital and Labor Day," while we observe Labor Day is an opportune time to consider some aspects of capital. There are certain moral features of capital which deserve recognition. It owes its existence to work, thrift and self-denial. Where and when men work, deny themselves and save their money, there is a surplus of wealth as capital for greater production and larger developments in the instruments of production. This was true of the first men who created capital and it remains true to-day. The savings of working people and others are the sources of increasing capital.

Again, capital implies and involves considerable confidence upon the part of men in one another. Not only the just man lives by faith, but the man who creates and invests his money does likewise. The whole industrial capitalistic *regime* is built on trust in one another. It is founded in faith. It is established in confidence. The week's work is done with the assurance that the wage will be paid; a part of the earnings is placed in the savings bank in the conviction that it is safe. Later the total is invested in some worthy enterprise that commands confidence. What is true of the man of small surplus wealth invested in capital is true also of the man of large surplus. The whole structure would collapse if men lost faith in one another. Capital is a very material thing, but it has also this very immaterial, spiritual character.

Moreover, capital requires and shows a well developed social feeling and conscience. Where several men, or many thousands, become stockholders in a company or corporation, they not only show this confidence in one another, but they also prove that they can co-operate and enter together upon a great social undertaking. An honest corporation has much soul in it, for it is thus built on social co-operation. Here is a moral collectivism that we are apt to overlook.

Then, too, capital renders much service to humanity. When it is honestly, worthily and creatively employed, it can and does command the inventive powers of the genius and the managerial ability of masterful men; it gives employment to working people, serves the community in manifold ways, and makes for the progress of civilization.

Now, just because capital is such a power in human life, it is most dangerous when it is not in morally safe hands. If it grows out of moral qualities, it requires the same moral qualities in its use. Power is always dangerous, and capital is industrial, political and social power. Men who possess great power will always bear watching. No one needs moral character more than the capitalist, and no one realizes this better than the honest and honorable capitalist.

Capital is always essentially the same, but capitalists differ radically. Some have all the moral qualities specified. Others, however, do not. They have not worked, nor saved, nor produced, but merely have inherited their wealth and live parasitically; by their dishonest conduct, they destroy confidence; by their indolence and selfishness, they make themselves the enemies of society. They impede social progress; they prey upon working people and honest capitalists and other social groups, and they transfer their bad qualities to capital itself.

"Famous Men"

Let us now praise famous men,
Even the artificer and workmaster,
That passeth his time by night as by day;
They that cut gravings of signets,
And his diligence is to make great variety;
He setteth his heart to preserve likeness in his portraiture,
And is wakeful to finish his work.

So is the smith sitting by the anvil,
And considering the unwrought iron:
The vapour of the fire wasteth his flesh,
And in the heat of the furnace doth he wrestle with his work;
The noise of the hammer is ever in his ear,
And his eyes are upon the pattern of the vessel;
He setteth his heart upon perfecting his works,
And is wakeful to adorn them perfectly.

So is the potter sitting at his work,
And turning the wheel about with his feet,
Who is always anxiously set at his work,
And all his handiwork is by measure;
He fashioneth the clay with his arm,
And bendeth its strength in front of his feet;
He applieth his heart to finish the glazing,
And is wakeful to make clean the furnace.

All these put their trust in their hands,
And each becometh wise in his own work.
Yea, though they be not sought for in the council of the people,
Nor be exalted in the assembly;
Though they sit not on the seat of the judge,
Nor understand the covenant of judgment;
Though they declare not instruction and judgment,
And be not found among them that utter dark sayings:
Yet without these shall not a city be inhabited,
Nor shall men sojourn or walk up and down therein.
For these maintain the fabric of the world,
And in the handiwork of their craft is their prayer.

Ecclesiasticus xxxviii.

Industrial Facts*

KIRBY PAGE divides his study of industrial facts into two parts, the first a careful and comprehensive survey of industrial problems, and the second a statement of proposed solutions and the part which he believes that each of these would contribute towards bringing about industrial peace and harmony.

World-wide unrest is the first industrial problem which he considers. The people of the earth are in commotion. From every quarter we hear of industrial strife, war, revolution and widespread unrest. The full tide of unrest has not yet reached America. It may be a decade away, but it is on its way. Mr. R. H. Tawney, fellow of Balliol College, Oxford, in his book, "The Acquisitive Society," declares that the main trouble is that at present we have "a society in which rights and privileges are supreme, and in which functions and obligations are only secondary. The chief concern of individuals is the acquisition of wealth and power." As a substitute for such a social order, Mr. Tawney would have a society in which functions are supreme, in which there would be no right without a corresponding function, no privilege without a corresponding obligation. Wealth and remuneration would be based upon service for the common good.

A second problem is the concentration of wealth and control. In an acquisitive society there is a tendency to create a class which lives without labor. Two per cent of the population own sixty per cent of the wealth of the United States, and the poorest two-thirds own but a petty five or six per cent.

The extent of poverty is another problem. Mr. John Simpson Penman, in his book on poverty, estimates that two million families live below the fair standard. Dr. Edward Devine reminds us that there are more kinds of misery in New York than Milton ever dreamed of in his blindness. People suffer here, "if not so much as in hell, at least to the full limit of their human capacity."

According to statistics a large proportion of our total population receive an income insufficient to enable them to maintain a decent or comfortable standard of living. With the exception of a few fabulous cases, wages during the war were raised no higher than the corresponding rise in the cost of living. In the steel industry, for instance, where a few skilled workmen earned from $13.52 to $32.56 a day, the annual earnings of over one-third of all productive iron and steel workers were below the level set by government experts as the minimum subsistence standard for families of five. Women's wages are even less adequate.

Unemployment is a problem which must be solved before we can hope for anything but industrial unrest. Even in normal times hundreds of thousands of men and women are unable to find employment. Wage earners in the principal manufacturing and mining industries in the United States lose from one-fifth to one-fourth of the working time during the normal year.

While hundreds of thousands of men are seeking in vain for employment, other thousands are working twelve hours a day. Some concerns have come to a realization of the evil of long hours. Herbert Hoover said that the twelve hour day "transgresses to a point of inhumanity." The United States Steel Corporation has announced its intention of abolishing the seven-day week and of reducing the hours of the working day.

Various groups are earnestly seeking the solution of the many industrial problems here summarized. The means which these different groups would take differ, but in each may be a kernel which will contribute toward industrial peace.

Industrial engineers preach a gospel of maximum production with the minimum expenditure of energy. With John Leitch, they point out that in the last ten or fifteen years we have not secured more than forty per cent of our labor efficiency. They are striving to make this potential increase in production a reality.

Welfare work is thought by a large group of employers to be the solution. Genuine welfare work does help to solve the problem, provided that it does not smack of paternalism, and that the employer does not use it as a cloak to cover vicious practises.

Many employers are recognizing the advisability of granting their employees a larger share in determining working conditions. William Filene & Sons of Boston, and the Dennison Manufacturing Company of Framingham, Mass., for example, have achieved marked success with various forms of employees' representation. Genuine experiments in this direction should be encouraged, but public opinion should not be deceived by insincere schemes.

An important group of men, chiefly employers, convinced that much of the present trouble is due to labor agitators and dictation by labor unions, seeks to eliminate these disturbers and improve conditions by means of the open shop. The open shop campaign, however, offers no solution. As Chief Justice Taft says: "The principle of combination among workmen is indispensable to their welfare and their protection against the tyranny of employers. But if the employers are now to unite in an effort by closed non-union shops to suppress labor unions in hard times and to establish a bulwark against their revival when demand for labor returns, they are attempting the unwise, the unjust and the impossible."

Organization is the only escape from tyranny and injustice in the minds of large groups of workmen. The organized trade union movement has been instrumental in raising wages, reducing hours and improving working conditions, not only for union men but for great masses of unorganized workmen. Unfortunately, the trade unions have been notoriously weak in leadership. Nevertheless, with better leadership and higher ideals, the trade union movement has an enormously important contribution to make toward the solving of our problems in industry.

In England the co-operative movement, which seeks to eliminate middlemen and to aid consumers in purchasing direct from the manufacturer or grower, and to own their factories and acreage, has had a marked success. It at least deserves s udy and con-

*An abstract of a study of "Industrial Facts" by Kirby Page.

sideration. The movement has been growing in the United States, until we now have more than three thousand co-operative stores.

Labor parties have exerted a wholesome influence in raising the standard of well-being among the working classes. The Labor Party in England has adopted a platform of four fundamental propositions: The universal enforcement of a national minimum, whereby all the requisites of a healthy life and worthy citizenship are assured to every person; the democratic control of industry, demanding the progressive elimination of the private capitalist from the exclusive control of industry and the scientific reorganization of the nation's industry on the basis of the common ownership of the means of production; the complete reform of national finance, obtaining the necessary revenue from the largest incomes and biggest private fortunes; the use of surplus wealth for the common good.

Socialism in one form or another is sweeping across Europe. For good or for evil, it is a force to be reckoned with. Every student of social problems should therefore familiarize himself with the arguments for and against it.

A group called syndicalists seeks to destroy not only capitalism but the political state. Their essential doctrines are producers' control and class war. They are for direct action. Their instruments are the sabotage and the general strike. The I. W. W. belongs to this category. Its secretary states: "There is but one bargain the I. W. W. will make with the employing class—complete surrender of all control of industry to the organized workers." There is nothing in syndicalism to foster good will among the different classes.

Within the last decade a group of influential scholars in England who call themselves National Guildsmen have initiated a new movement. They are vigorous critics of both state socialism and syndicalism. They advocate, not state operation, but state ownership of natural resources and basic industries, having each of the basic industries controlled and operated by a national guild composed of all persons employed in that industry, from manager to manual worker. They would abolish the wage system, and substitute a system of pay as a human being, determining the amount to be paid according to the cost of maintaining a satisfactory standard of living and by the nature and degree of service rendered to the community. They advocate decentralized control in political and industrial government, thereby hoping to avoid bureaucracy. The movement is in its infancy and its permanent policies are yet to be determined. An increasing number of thinkers are convinced that this system is destined to make a vital contribution toward the solving of the social problem.

At last the Churches are beginning to realize the value of applying the princip es upon which they are founded to industrial problems. We need a deeper emphasis upon the human factor in industry, and religion is concerned with this factor. Sherwood Eddy has outlined the principles of Jesus that have a bearing upon our present industrial problems, as follows: Personality, involving the infinite and equal worth of every human being; Brotherhood, involving the close kindred of the human race; Service, the chief motive of all endeavor; Liberty, involving the right of each individual to self-realization, self-expression and self-determination; Justice, condemning the neglect of the needy by the more fortunate; Accountability, involving responsible stewardship; and Love, the culmination and summary of the principles of Jesus. When love is the dominating principle, class bitterness will become a negative quantity. The application of Christian principles will supply the new spirit, the new attitude, the new motive, the new relationship, that are needed for overcoming the great industrial strife and unrest of modern times.

In confronting these complex problems and the varied solutions proposed we must do three things, concludes Mr. Page. First of all, get a clear grasp of the great ethical principles which are to be used as our scale of values. This will necessitate a fresh study of the teachings of Jesus and an effort to catch his spirit. Next, ascertain the facts in the case, basing decisions on fact, rather than on prejudice or passion. And last, seek to apply the principles to the facts. We shall look in vain for a speedy "cure-all." Disappointment awaits the person who is depending upon some panacea to solve our industrial problems over night. The seriousness of the present situation is a stirring challenge. We must have that loyalty to conviction, that willingness to live or die for vital principles, that courage and steadfastness in the presence of danger, that have motivated the highest type of soldier, statesman, martyr and missionary. The issue at stake is nothing less than the fate of civilization and the progress of the Kingdom of God.

Man's Challenge to the Church

Arthur Nash

THE Church is at the parting of the ways. it must make itself count for more or be counted out.

If the Church would live it must give the world a theology that squares with the teachings of Jesus, the truths of nature and the facts of life.

It must show the world that in the teachings of Jesus is found the touchstone that will give to every man what he really wants more than he wants anything else.

Deep down in his heart man wants to live in a kingdom of truth, justice, co-operation and love.

He wants just what Jesus told him to seek for, and pray that it should come, the Kingdom of Heaven on Earth.

In this kingdom there will be a square deal for everybody, and the exploitation of nobody.

In this kingdom not a single ounce of happiness will be wanted by any one if it causes misery for somebody else.

Jesus contended that this kingdom will be es-

tablished through the application of his teachings in our daily living.

In two terse sentences, which mean the same, he summed up the whole of his teachings.

The first is, "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

And the second is this, "Love the Lord thy God with all thy heart and thy neighbor as thyself; on these two commandments hang all the law and prophets."

Here is revealed the *Desire of the Ages, the Law of Love and the Golden Rule.*

The Law of Love is the Golden Rule in Abstract.

The Golden Rule is the Law of Love in Action.

If the Church wants to be supported it must set to the task of taking away Greed and putting Unselfishness in its place; taking away Vengeance and putting Magnanimity in its place; taking away Hate and putting Love in its place; taking away cut-throat Rivalry and putting the Co-operation of Brotherhood in its place.

The Glory of Toil

Whether they delve in the buried coal, or plow the upland soil,
Or man the seas, or measure the suns, hail to the men who toil!
It was stress and strain, in wood and cave, while the primal ages ran,
That broadened the brow, and built the brain, and made of a brute a man;
And better the lot of the sunless mine, the fisher's perilous sea,
Than the slothful ease of him who sleeps in the shade of his bread-fruit tree;
For sloth is death and stress is life in all God's realms that are,
And the joy of the limitless heavens is the whirl of star with star!
Still reigns the ancient order—to sow, and reap, and spin;
But oh, the spur of the doing! and oh, the goals to win,
Where each, from the least to the greatest, must bravely bear his part—
Make straight the furrows, or shape the laws, or dare the crowded mart!
And he who lays firm the foundations, though strong right arm may tire,
Is worthy as he who curves the arch and dreams the airy spire;
For both have reared the minster that shrines the sacred fire.
Floods down the fairest valleys; fields droop in the August blaze;
Yet rain and sun are God's angels that give us the harvest days,
And toil is the world's salvation, though stern may be its ways:
Far from the lair it has led us—far from the gloom of the cave—
Till lo, we are lords of Nature instead of her crouching slave!
And slowly it brings us nearer to the ultimate soul of things:
We are weighing the atoms, and wedding the seas, and cleaving the air with wings;
And draining the tropic marshes where death had lain in wait,
And piercing the polar solitudes, for all their icy state;
And luring the subtle electric flame to set us free from the clod—
O toiling Brothers, the earth around, we are working together with God!
With God, the infinite Toiler, who dwells with His humblest ones,
And tints the dawn and the lily, and flies with the flying suns,
And forever, through love and service, though days may be drear and dim,
Is guiding the whole creation up from the depths to Him!

Edna Dean Proctor.

Responsibility of the Church in Industry*

THE message for this Labor Sunday is set against a background of suffering and confusion. The land is filled with unemployment. Possibly one-fourth of the population are straitened and anxious. Thousands of employers are holding their industries together merely from day to day. Labor is fighting for the fundamental right of collective action, and fighting at a serious disad vantage. The freedom of the ministry to proclaim a social gospel and to apply it according to their own honest convictions is sharply challenged. Even the common right of citizens to freedom of speech and assembly in many communities is at stake.

In such a troubled time as this it would be easy for the Church to hold aloof from industrial questions. To confine itself to simpler tasks would seem the path of prudence. The summons, however, is not to the easy way but to the way of duty. Concerning the relations of men to each other in the economic and industrial realm, as well as in the other areas of life, the Church must seek to discover and to proclaim the mind of Christ. To do so calls us, indeed, to humility and to prayer, but also to courage and to faith.

When the pulpit speaks on human relations in industry it is not undertaking to advise the engineer or manager about the technique of management or machine processes. It is simply trying to apply its Gospel to the relationships between men in the working world. It can not be too strongly asserted that the preacher has a specialty as well as the engineer. Machinery, buying, selling, finance—these are matters of which he has only incidental knowledge. But the relation of persons to one another is always a moral and religious question and so is inevitably in the preacher's field.

The right of the Church to speak on human relationships in industry has been challenged by some representatives of employers, although upheld by many others. It is objected that ministers know nothing about industrial processes and therefore are not competent to speak upon the relations of employer and employee. This is a challenge which the Church must meet by a full understanding and a clear statement of its relation to industry.

Even in the absence of demonstration in familiar fact, the Church and its ministry would not lack a sufficient warrant for the proclamation of the Gospel with respect to industry. The Church is commissioned to bear testimony to the truth as it is in Christ. The responsibility for making the world of business and industry conform to Christian requirements rests upon those leaders of business and industry who profess to be Christian men.

But the Church is not advocating an untri d ex-

*From the Labor Sunday Message of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.

periment. Abundant demonstrations are at hand that every sincere approach to the application of the Golden Rule in the world of work has made not only for stability by putting co-operation in place of competitive strife, but for lower costs and a better product. Illustrations of this principle in many types of industry are now at hand. The ideal has nowhere been attained, but the soundness of the principle is no longer open to question.

Clearly the function of the Church is not to manage industry, or to teach either employers or workers how to manage it, but to interpret these Christian principles and to mediate the Christian spirit. To do this effectively, its teachers, and especially its ministers, need to have direct knowledge of industrial conditions. They need to be sufficiently familiar with industrial processes and procedure so that they can illustrate and make clear what these principles mean in industrial relations and in the conduct of business. The pastor must understand the point of view of both the employer and the worker, so as to know the difficulties and responsibilities of each. This requires frequent visits to factories and to the homes of the workers and intensive study of specific problems. Else he may know the Gospel, and still be like a physician who is well trained in *materia medica* and yet who, because not trained in diagnosis, fails to heal. The need of the Church to-day is for men skilled in the diagnosis of moral ills that the Gospel may be more adequately applied to human needs.

But the Church has also the possibility of teaching through its laymen, including employers and leaders of labor who have the Christian spirit and who are working conscientiously at the problem of Christian relationships. These men know the problems of management as the ministers do not, and are competent to speak upon them in their technical aspects. The Church can use them appropriately and with great effect in explaining what Christian principles mean and how they actually operate in industry. The application of these Christian principles rests finally with the laity—with employers, managers and leaders of labor—and upon their spirit and faithfulness depends the future of our industrial life.

The Church must therefore assert and maintain the authority of Christian teaching with reference to the industrial order, and its own right and duty as interpreter of Christian motives and ideals. Let the Church gird itself with humility for this great new task. Let it work by faith, for the difficulties are insurmountable unless one believes in the presence and power of God.

Let the Church keep also the comprehensive social point of view. It is not and can not be partisan. It is, or should be, the shepherd of all: rich and poor, radical and conservative, employer and employed. Class distinctions or conflicting selfish interests have no permanent place in the Kingdom of God. The Church may find itself, in the defense of right relations, temporarily supporting the claims of a particular individual or group, but it is not and can not be partisan. Its platform is the Sermon on the Mount. Its function is to promote good-will and to secure that social justice without which good-will is impossible. Others will propagate self-interest, hatred and class struggle; it is for the Church to work in the Master's spirit and to give itself to the coming of His Kingdom of brotherhood upon the earth.

A Trip to Nagoya, Japan

The Rev. Samuel Gilbert Ayres, D. D.

FOR many years we have had a Japanese Missionary in Nagoya, one of the great commercial cities of the empire. It was here that, thirty years ago, Dr. Perin was mobbed. It was then and still is a strong Buddhistic center, but to-day one need have no fear of being mobbed. The foreigner is known, and has his place in the life of the community. Christianity is also recognized, through its churches and the Y. M. C. A., as a beneficent force in the city. Active opposition towards Christianity in Japan is largely of the past. While many are indifferent to its messages, the opportunity for its promulgation is to be found almost everywhere. Buddhism certainly is not holding the rising generation, and we who believe that Christianity will supply the religious needs of these young people, must prepare ourselves to give it to them.

Nagoya is a little over two hundred miles from Tokyo. In America we would make the trip easily in five hours. On a limited express in Japan it takes eight hours and on the ordinary second class train (the way your missionaries travel) it takes almost twelve. If one has the time, and the train is not crowded, it is not altogether unpleasant; but the comforts which one would have on such a journey in America are in large part missing. One travels in Japan not because it is a pleasure, but a necessity. It was thought best on this trip to have Mrs. Ayres accompany me, as our Japan Council wished her to know at first hand the conditions under which our work in this great city is being done. It would also enable her in her correspondence with interested friends at home to give first hand impressions of the needs and opportunities of this field.

During the day and a half spent in the city, May 28, 29, three meetings were held. On Saturday afternoon a meeting of Japanese women was held at the home of our Japanese pastor, the Rev. N. Nagano. About twenty women were present at the opening, but before Mrs. Ayres had finished her address, ten others had come. Mrs. Ayres spoke on "The Japanese Woman's Part in Making the New and Better Japan.' Her address was interpreted by Miss Nagano, who recently graduated from the Woman's University of Tokyo, and who, for a number of years, was one of the girls at our Blackmer Home.

Directly following this meeting was a song service to which both men and women had been invited. Mr. Nagano is firmly convinced that the Japanese people lack good home songs. This, he says, is especially true of the songs sung by the mothers to their children or those used in the family circle.

I sang two religious songs, and then the request was made that we sing our college song. In this work Mr. Nagano is assisted by some of the teachers of the government schools in the city. It is a worthy endeavor, and ought to yield good results.

In the evening I addressed a young men's meeting in the rooms of the city dining hall which Mr. Nagano was largely instrumental in establishing. About a hundred men, and ten women, were present. The large majority were students, the others being young business men and teachers. I spoke on "The Real Objective of Christianity," emphasizing that Jesus came to establish a kingdom of peace, love, righteousness and justice on earth; not to save men from a hell in the future, or to get them to heaven, but to destroy the hells on this earth, and to make possible heaven here and now.

The most interesting part of the meeting was the discussion after the address. The speaker was taken to task by a Japanese gentleman, who spoke in excellent English, because the address intimated that Christianity alone among the religions was building a kingdom of peace and righteousness on earth. Pure Buddhism also had that as its object. We learned afterwards in conversation with this gentleman that he was a Christian, but was also a believer in the teachings of philosophic Buddhism, which he asserted taught the true ideals of democracy and brotherhood, but in such a way that they could only be apprehended by the scholars.

So far as the comments were interpreted for us they were favorable. The audience was alive and interested and there were no pauses during the discussion period. I sang two solos, the audience being especially appreciative of "The Ninety and Nine." On Monday one of the enterprising papers of the city, which has an English section for students, printed a portion of the address together with an article written by me on my impressions of the meeting.

On Sunday morning at nine o'clock we visited the Sunday school in charge of Miss Nagano. There were twenty-nine scholars present, all of whom were under fifteen years of age. The older scholars we were informed had gone off on a picnic. About forty are enrolled. While we have had a Sunday school in Nagoya for a number of years, it has been very small. Miss Nagano has taken hold of things and secured the attendance of a number of children in the neighborhood. The school was well conducted and the children interested in all the exercises.

At ten o'clock the church service was held. The congregation was small. Mr. Nagano does not think that he can secure larger congregations as long as the services are held in his home. The house certainly is not well located for public meetings. It is back from the street, closely surrounded by other buildings. It is also quite a distance from the center of the city. As far as this part of the work in Nagoya is concerned (and it ought to be the principal part), it amounts to but little and will continue to be so until we have a church building, and give proof that what we are doing in the city is of a permanent, constructive character.

Mr. Nagano has won a place for himself in Nagoya as a social worker. He has an admirable helper in his wife. They should have a suitable plant with which they can continue the work they have inaugurated, under the auspices of our Church. This means the immediate investment of a large sum of money. Nagoya is a progressive, growing city, and for the past ten years property has rapidly increased in value. Unless all signs fail it will cost more year by year. If we are to continue our work, we should place it on a permanent basis as soon as possible by raising sufficient money for buildings. Mr. Nagano is doing good work but at present it is distinctively social. Our Church does well to pay him a salary and provide him a home, but it would do better to provide enough funds for the erection of a modern church plant through which Christian Universalism could directly make its contribution to the life of this important Japanese city.

The New Puritans

W. H. Morse, M. D.

A RECENT writer has described the Italian immigrants as "the new Puritans," maintaining that as the Puritans of 1620 came as Pilgrims to this country to better their fortunes religiously, socially and politically, so the Italians, as Pilgrims, seek our shores. At first sight this seems fanciful, but when we become intimately acquainted with these who come to us in larger numbers than any other immigrants, it is interesting to take note of some of their singular characteristics, and compare them with those that distinguished the Pilgrims of three centuries ago.

The two are at one in recognizing the state of corruption in the Church that was left behind in Europe. Keeping this in mind, it is interesting to look at some of the characteristics which are in a manner common to the progenitors of New England and the sons of sunny Italy.

One feature was and is the profound sense of the Divine sovereignty. The aspect in which God was conceived of by the Pilgrims was that of dominant and irresistible authority. The will of God was the foundation of morality, and the ultimate cause of all physical events. This sovereignty reached to all events, however great, however minute. So to-day the Italian has the innate belief that everything, from the airiest imagination to the largest affairs, is of the determinate purpose of the Most High. Be he religious or irreligious, he is wont to attribute everything to the Creator, although at times he finds it difficult to save the Divine character in reference to the origin and continual existence of sin. But as the settlers had a depressing conception of the Divine sovereignty at times, and at others viewed it as majestic, so the immigrants are wont to look at it as awe-inspiring.

Again, as the Pilgrims and their immediate descendants believed the new world under the power of malign and opposing spiritual agencies, and wrestled not so much against flesh and blood, storm and drought,

as against him whose malignant spirit these things were largely taken to represent, so this shadow of the enmity of spiritual foes clouds the Italians' every-day life. Every unusual accident or perilous misadventure three centuries ago could be traced to diabolical mischief, and the Indians were regarded as Satan's special slaves and victims; so to-day, wherever there is a colony of Italians any misfortune is attributed directly to the devil, and those who are at odds with them are regarded as under Satanic power. "God is sovereign Lord, but the Evil One is ever busy," was a tenet of the Puritans no less than it is of the Italians.

Another peculiarity of the Puritans was the place accorded in men's belief and behavior to the authority and universal applicability of the Scriptures. It was the arbiter of doctrine and conduct, finally authoritative, and universal in application. It was the explicit utterance of Infinite Wisdom, the perfect rule in all matters, civil and religious. To its last syllable it was pregnant with deepest religious feeling. All that there was of God-head was crowded into those sixty-six books; and Micah or Philemon, Genesis or Numbers, was weighted with living present meaning, suited to men in all the exigencies of those troubled days. A text taken from it anywhere which seemed to fit appropriately any situation or question, was considered as the decisive utterance of God concerning it.

The Italian, deprived of the open Bible in his homeland, on coming into possession of it since arrival on our shores, comes readily to reverence it up close to the verge of Bibliolatry. An appeal to it is held valid in support or in contravention of every sort of procedure. When at divine service the minister pronounces his text, it is a common thing for them to bow their heads as in token that in those syllables they listen to the immediate accents of the Holy Spirit. Becoming accessible to all, it is regarded as a standard of all-sufficiency; and although sometimes extravagantly applied or fancifully interpreted, it is easily made to measure faith and conduct. No matter is too inconsequential not to be regulated thus on occasion. While the entire Word is revered, certain portions, as the Gospel of Mark and the Psalms, are given preference; but, take it all in all, these "new Puritans" have a regard for Holy Writ on every page, quite equal to that of the primitive Puritans.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Pinch of Salt

WHEN I dine at an Hotel, and the waiter bringeth me a Plate of Soup, my first concern is to know how far he hath put his Thumb in it. But soon after that I become interested in the fact that it hath not been Salted. Therefore do I look around for the Salt, and then for the Pepper, and about the time I am eating the last of the Soup, it beginneth to be seasoned.

Whereas, when Keturah cooketh Soup for her husband, that unworthy man findeth it good from the First Bite, for she seasoneth it just Right. And when she Boileth Potatoes, she Salteth the water, so that the Potatoes are Salted all through; and she knoweth just how much of everything to put in.

Now there is in life something which constantly remindeth one of the added pinch of Salt, without which the whole of life is in the Soup, and that Soup is flat, stale and unprofitable. For I have heard that in every molecule of human blood there is one atom of iron, and if that atom be gone, the rest is of no value, and the man dieth. And this although that one atom be but one in two thousand atoms of other stuff such as maketh up blood for the life of man. And I am told that the specks of dust in the air alone give us the beautiful Blue Sky, and that otherwise the heavens would be Black at Noon.

And I have noted in men's lives how often it appeareth that they have almost all the qualities which they need for success, but for the lack of a pinch of Courtesy, or the trivial virtue of Punctuality or some such like small thing, they fail.

And so I think there is a certain Moral Value in these added small things like the pinch of Salt. Wherefore, when Keturah handeth me my cup of Coffee, I ask her not, Didst thou put Sugar in it? But I ask her, Didst thou smile at it? For the smile is as important as the Sugar.

* * *

A COMEBACK

To the Editor of the Universalist Leader:

I wonder if our ministers will never be willing to admit that social welfare work has a legitimate place in the work of the Church! The logic of those who hold out against this idea of a social gospel is difficult to follow. In a recent issue of *Teamwork*, a young minister offers the following: "Men and women with the spirit of Christ in their hearts established social welfare conferences . . . But a Church Convention is not the place for a consideration of the social problems of the day."

If the spirit of Christ entering the heart of a layman forces him to consider these problems, why should it fail to have a similar effect upon the heart of a minister? Either there is a fundamental difference between a layman's heart and a minister's heart (which is ridiculous), or else the spirit of Christ has not yet permeated the minister's heart (which is unbelievable)!

Was Jesus a man who "went about doing good," or a man who merely told other people that they should go about doing good?

It is suggested that at our National Convention we should "have a program which will enable us to build up our churches. Let us hear from men and women who have built up their churches," and so forth. Did the disciples listen to Jesus because he had built up a large church? Or was it because he dared to denounce the evils of his day?

This is a strange standard which judges a minister's worth by asking, "Is he one who has built up a large church?" Is a large congregation the minister's highest goal? Is he a success just in proportion to the number of people who sing his praises and flock to hear him? Did Jesus say, "Woe unto you when but a few men shall speak well of you, for this is a sure sign thou art a false prophet," or what did he say on this subject? Did he say, "Where there are not less than 250 people in the congregation I will bless them with the presence of my spirit?" Or did he say, "Where two or three are gathered together in my name, there am I in the midst of them?"

Let us remember that the people do not exist for the sake of "building up" the church, but the church exists, or should exist, for the edification of the people. The church that seeketh its life shall surely lose it. But the church that loseth its life in its devotion to the welfare—social as well as individual welfare—of humanity shall gain life, even the life eternal.

Edward A. Lewis.

Kent, Ohio.

MR. GEORGE WRIGHT, OF WALDRON, INDIANA

The Rev. Lucius Robinson Paige

One of the noblemen among Universalist laymen was called home Friday, Aug. 12, 1921.

George Wright was born in Bradbourn, England, in 1836, and sailed for America in 1852, landing in this country with $80 in money, but with the more valuable assets of a courageous Christian character, and an ambition to succeed. By strict economy and thrift he laid the foundation of a fortune which classed him as one of the most influential residents of the state of Indiana, and one of its largest landholders. And by his generosity and benevolence, always without ostentation, and nearly unknown save to those who received, he built a mansion of love in the hearts of his fellow men.

Mr. Wright early became a Universalist, and with his wife became a member of the Central Church at Indianapolis. He contributed largely to the building of the renewed edifice, to the support of the parish, and to the salaries of its ministers.

When the writer raised money to install a pipe organ in Indianapolis Mr. Wright said, "Get all you can and I will furnish the rest." When our million dollar drive was announced he was among the first to respond. When the task of being minister to a whole state seemed heavy, he encouraged with the true spirit of Christ.

Mr. Wright was a shrewd judge of character, and despite the various elements that have always entered our denominational life in Indiana, he kept the love and respect of all, and was of particular service, by his counsel, to one like myself, who was the servant of all.

He leaves, beside his devoted wife and his sister, Mrs. Isley, who are active supporters of Universalism, a splendid family of sons, daughter, and grandchildren, nephews and nieces, all of whom are interested and nearly all members in our household of faith.

This is only the writer's personal tribute to a friend indeed, and is not intended as an official recognition of his life, which should be more complete, for Mr. Wright was more than a "Golden Rule" Universalist, he went the *"second mile"* and fortunate are they who had the privilege of his company.

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

SEPT. 11—PAUL IN ATHENS

Acts 17 : 16–34

The Idleness of Idolatry

Paul goes on to Athens. Having, as the leader, aroused such bitter opposition in these other cities, it seems that the work might better be left to the hands of others against whom there seemed less antagonism. Perhaps Paul's approach in these earlier places was not as full of tact as later. It is quite possible that Paul was himself still learning the lessons that later brought forth that wonderful thirteenth of First Corinthians of how love acts and endures. Quite likely he was not classed among the pacifists by any who heard him. Maybe this sermon on Mars Hill is the result of his own experience in the way to approach potential converts. It is certain that Paul is himself constantly developing, and the fact might be a suggestive illustration to some church leaders, both in the pulpit and out of it, who seem to think they have an infallible method though frequently they obtain undesirable results. However, Paul reaches Athens, and, while waiting for some of his helpers to join him, finds himself in contact with a type of people very different from those of his preceding ministry. Perhaps in the waiting he plans his campaign of approach more carefully. But he is provoked by the sight of idols on every hand. His whole history, training, inclination and experience denied the idol worship. Not only as a Christian, but as a Jew, this thing was abhorrent. Probably his argument with the Jews of Athens was based as much on their own history and theology as on any Christian precept. Yet it may be that the Christ attitude of mind introduced some tolerance of spirit toward the people, though uncompromisingly condemning their religious ways. There is a note of civic responsibility here, as if he asked: How can Jews put up with such customs and make no protest? Idolatry has many forms. Many of our cities are full of them. But idolatry is always idle. It will not work. And there is a responsibility of them who worship not idols for their presence.

The Pharisaic Note

In season and out of season, Paul keeps talking. He can not keep still. When the spirit of Christ gets to working in a human soul there is a spiritual chemistry that produces unmistakable results. The unemotionalism of the reasoning liberals has chilled many a contact that held potential results. There is little apparent difference between the "don't care" of the ignorant and the "don't care" of intellectual icebergs. And this personal work constantly pursued is self-advertising, while advertising self not at all, but Christ always. Thus the Epicureans and Stoic philosophers, being people of ordinary hearing, finally pause to listen. These are a new type of people. It would seem as if there were less possibility of any common ground between Paul and this kind of folks, than with any of his preceding audiences. Perhaps the natural contrast emphasizes to our minds how easily Paul finds that common ground on which to make his start for his Christian argument. This ignoring of common ground is what so often proves a barrier between the Christian worker and his prospect. It has more to do with the isolated church to-day than any inadequate theology. The finding of a common ground is the secret of the Salvation Army success, where more dignified (?) (God save the word!) forms of religion fail of any contact. The opening in this case does not seem auspicious. "Babblers" is not a kindly description. But, here, again, we see the effect of a soft answer. Paul gets his hearing anyhow. He is admitted to their own debating ground. He has won for himself his day in court. Their attitude was Pharisaic, their tone offensive, their words insulting. Had Paul replied as many of our superior-minded Christians might have done, Christianity would probably never have been preached "in the midst of the Areopagus." When Pharisee meets Pharisee there comes the tug of egotism, and whichever wins the unselfishness of Jesus loses out. There is as much to study in Paul's attitude as in his remarkable sermon, and perhaps without the attitude the sermon would have been impossible. All that applies to preaching applies also to the practise of Christianity in the daily contacts of our ordinary routine; in the home, with neighbors, and outside in business.

The Ultimate Altar

Idolatry has speedy limitations. It is always inadequate for spiritual satisfaction, no matter what your idol may be. With a city full of idols there is always some confession of divinity beyond. The diplomatic introduction of Paul, acknowledging that they were "very religious," paves the way for an added local touch, and its instant application to his own message. He finds an altar "to the unknown God" and he immediately claims it for the God he knows. He plants the flag of Jehovah and his son Jesus on that altar at once. The inscription may have been the recognition of Deity beyond the idols with which they held such intimate worship. It may have been the confession that the real Deity was beyond human knowing anyhow. It may have been, as some note, to register the fear of the polytheistic mind that in a multitude of gods, some one deity might have been overlooked. It is a common human possession. They who pray and sing to Jesus, worshiping the Christ who did not want to be worshiped, need this altar and Paul's sermon of its dedication. This sermon is pure Universalism. It is internationalism and interdenominationalism. Not a new religion, for he finds a text in the words of their own poet. He comes to them, "not to destroy but to fulfill the law and the prophets," as Jesus came to show what real religion must mean, whether it brand itself Jewish, Gentile, Conservative, or Liberal.

Judgment of Departed Ignorance

What a message for those who preach God unconfined by human limitations, for that after all is the secret of truth in the Liberal position. When men didn't know God overlooked their selfishness, though His law never condones the sin of it, nor fails by compensation to teach its followers the way of righteousness. When men did not know that armaments lead to war, there was no curse on nations armed; but they court a worse penalty who knowingly continue arming. "If I (the truth and way and life) had not done among them the works that none other man did they had not had sin; but now have they no cloak for their sin." The unknown God is ever being preached on Mars Hill for the peace of the world. Some listen. Some mock. And some say, We will hear Thee some other day, after the Washington conference.

* * *

NOTES OF THE MORNING

Caught through the Early Mists by a Staff Reporter

Bryce on "Modern Democracies"

In his latest work, "Modern Democracies," published by Macmillan Company, he treats of conditions and peoples in the great democracies of the globe, . . . Naturally, the American reader—and there will be many of this class, we feel sure—will turn to that part of the record giving the author's impressions of our own people and institutions. Viscount Bryce does not hesitate here. He is strong in facts and emphasizes them. He tells us that he has found a new spirit awakened in our land, since writing his former book thirty years ago. He notes that the spoils system has almost gone. Civil service has made progress, and the caliber of our government employees has palpably improved. We have made wonderful advances in science on many lines. He points out, however, that we still labor under the old evil of "the law's delay," and he hints that the judiciary in some states is hardly respected and in a few almost distrusted. He tells us that our machinery of justice is hampered in many states by ill-drawn and incongruous codes of procedure, some of them absurdly technical and antiquated. Yet there are many things that offset these defects. Looming large in importance is his discovery that corruption in every form is unsparingly exposed. "Public opinion" he finds to be the real ruler of America. "It is a real force, impalpable as the wind, yet a force which all are trying to discover and nearly all to obey." *(Christian Herald.)*

Why the Church Must Engage in Social Service

Last year, the United Lutheran Church baptized over forty-two thousand children—about five per cent of its membership. . . . The "life " of the child will develop in three ways—bodily, mental and spiritual. Its advancement will be conditioned for twenty years on the physical, mental and spiritual environment with which it has contact. Housing, employment, schools, politics, national ideals and legislation, books and periodicals, recreations and amusements, liberty of conscience, an open Bible, separation of Church and State, guidance in prayer and worship, are elements of this environment. Think them over—for the sake of the children. *(Lutheran.)*

Christianity Has Broken Loose Again

The fact is, as Mr. F. S. Martin says, that "Christianity has broken loose in the world again." . . . The law of gain must yield to the law of use, selfishness to service. The principle of competition must be displaced by the principle of co-operation. The former conceives human life as a struggle between strong and weak and human progress as the elimination of the unfit by the fit for the advantage of the fit. We repudiate this conception of human society. We believe humanity to be an organic whole, a body which must suffer or be honored together, whose true law of life and progress is not internecine struggle, but mutual brotherly effort to achieve gains in which all share and in which the profit of each is not the loss of others, but the profit of all. This is the Christian doctrine. . . . All men must accept it except bad men or the color blind. It is the simple fact about the constitution of God's family, humanity. This fact does not exclude rivalry but it does change its object. It becomes rivalry in service, not in profit. *(Dr. Speer's reply to a university president, who asked him if he "was sure." Christian Century.)*

Even as They Who Placidly Believe in the Final Harmony of All Souls

These fundamental facts, no Catholic doubts. But he may allow them to lead him to a mistaken conclusion. He has been told that the gates of hell shall never prevail against the Church. He believes that no man, be he master of earth and hell, can destroy her work. His false conclusion is that, since these things are true, no man can help to extend the mission of the Church. He may never have formulated this conclusion explicitly, but it serves, in some measure, to explain, for instance, why so many Catholics are indifferent to the Church in her domestic and foreign missionary campaigns. . . . If the Church is never to fail, why bother about Congress and the legislature? Surely a parcel of men at Washington, or Albany, or Springfield, or Boston can not shake the Church founded on the Rock! . . . True it is that the mission of the Church will never fail. But true, also, that even with His Church, it is God's ordinary providence to encompass the end through men and natural means, not through angels and miracles. Principalities and powers can not ruin the Church of God, for the Holy Ghost is with her. But the humblest man of good-will can and should aid in the extension of her work. Christ's promise of his abiding presence is a call to action, not an excuse for sluggishness. It means that as long as we follow her Divine guidance we can not go astray, and it should strengthen every Catholic zealously to impart to his brother the faith which by the mercy of God has been vouchsafed him. *(America.)*

This Ought We to Do That We May Do the Other

The question of industrial relations seems to me of such critical importance that least of all public issues could it safely be man-handled and hornswoggled after the fashion often employed. Certainly the two chief public issues in America are our international relations and our industrial relations. There are many, and I count myself among their number, who think of the second issue as more important than the first, because if we can not get along together inside the country, if we can not establish a reasonable political and industrial fraternalism and unity at home, of what use are we in the distraught councils of internationalism? *(Frederick M. Davenport, telling in the Outlook why from the New York State Senate he donned overalls.)*

Egotism or Responsibility

When we contemplate what we have and what the rest of the world lacks, we must conclude either that we are very good and the rest of the world very bad, or that for some unaccountable reason God forgets others to remember us. But why? That we are to think of ourselves as "very good" is folly. That we are to think of the rest of the world as "very bad" is wicked. That we are to think of God as forgetting others to remember us, is natural but foolish. Whatever His reason for treating us as He has, the fact remains that, while other nations have gone down in hopeless ruin or are staggering to their feet in breathless weakness, ours was never stronger. Never since the fall of Rome, have riches piled themselves in such mountains, or power expressed itself in such organization. The nations stand amazed. What does it mean? To the thoughtless man, nothing. To us who are trained to think—responsibility. How shall we meet it? Shall we play autocrat and exploit the world to its further ruin? Shall we play Levite and, in self-imposed isolation, abandon the world to its despair? Never! Never! We shall go to God through Jesus Christ and, entreating the wisdom and spirit of our Savious, ask that the greatest opportunity ever offered any race may be ours to improve. To this end we will rally to that organization which is not a corporation but a living body, even the body of Christ—the Church of the Living God. *(Rev. W. Warren Giles, D. D., in the Intelligencer.)*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

WAGES

What is a hired man?
'Tis he who can not see himself as part of God's great plan,
A Man.
'Tis he who lets the hours
And all his powers
Slip worthlessly away,
And will not lift his hand all day,
Unless some other man will force him to,
And for his feeble effort pay
In coin of but a day.
Such is a hired man.

However small the wage the free man earns,
In his returns,
Beside the sweat, the weariness, the strain,
Beside the stipend of his daily bread,
He sees the people fed.
He sees the great world-gain
That comes when any man
Does all he can.

Selected.

THE LITTLE STAR-GAZER—X

"HONK, honk!" Sue had just drawn Grandfather out beyond the maple trees to find the stars when Uncle Stephen slowed up and stopped by the curb.

"The new car! It's a beauty!" admired Sue, brought down to earth again.

"She runs beautifully, too," said Uncle Stephen, helping Aunt Billy to alight. "How about it, folks? Can't we arrange to run down next Saturday to Plymouth for the Tercentenary Celebration and the Pageant?"

"Oh!" exclaimed every one, delightedly, and in the talk of the new car and the trip the stars were forgotten. But, true to her promise, after the week-end in the historic old Plymouth Town, Aunt Sue wrote to Little Sue her star story letter:

Dear Little Sue:

In my letter to Mother and Daddy I've told them about the Pageant, and wished so much they had been here to see it with us. In one place I thought of you—when across the great space came an English plowboy. Right over his plow in the sky was the heavenly "Plow," as they call the Big Dipper in England.

You know it so well I don't need to tell you how to find it—that is, the seven most familiar stars that form the shape of the dipper. These are only a few in the whole constellation, however, and in the picture of the Big Bear you can see how the others form the imaginary outline.

Of the seven bright stars, all are of second magnitude except the one in the joining of the bowl and the handle. In the last three hundred years it's grown dimmer till it's now only third. *Mizar* is the interesting star in the bend of the handle, with its little emerald companion, *Alcor*.

Many a time you have followed the Pointers to the North Star, and you know the Guardians in the Little Dipper in the corresponding positions. You notice that the handles of the two Dippers curve in opposite directions from their bowls.

Polaris is a second magnitude star, and a double star, too. It is getting closer and closer to the real Pole and is now only one and a quarter degrees from it. About the year two thousand it will be within half a degree of it. You can think how close that is when you know the Pointers are only five degrees apart and it's thirty degrees between the nearer Pointer and Polaris. The Big Dipper itself is twenty-six degrees long.

On the map you can see how close it is to that dotted circle, and you're wondering what's it all about. It's a wonderful story and a "truly one," too, how Polaris got to be the North Star, because it has not always been, you know. Four thousand years ago the star marked *Thuban* used to be the North Star, and this is the story as the old astronomy the kind Professor gave me tells it:

A great king of Egypt named Cheops died, and for his tomb they built the Great Pyramid. You've seen the picture of the row of Pyramids on the Desert in

your picture of the Three Wise Men, but did you ever think that they were built to square with the stars? Down underneath this Great Pyramid, in the very foundations, the old astronomers used to look up a tube-like passageway three hundred feet long—up, up, up, right into the star Thuban.

Do you see that long, straggling line of stars between the Big and Little Dippers? That is the constellation *Draco, the Dragon*, and *Thuban* is its brightest star. It lies between Mizar and the Guardians.

But to come back to the mysterious circle. Let's s'pose you thrust one of Mother's long steel needles through an apple, and weighted the apple so it would

tip slightly to one side, and then put it in a round tub of water and revolved it around the edge, with the needle always pointing one way. And s'pose there was an orange in the middle of the sheet of water that couldn't move. That's the way the Earth goes around the Sun. The knitting needle is the imaginary axis of the Earth, and where it goes 'way, 'way out into space and pierces the sky, it touches the North Star.

But the axis isn't perfectly steady. It nods ever so little all the time till it makes a circle. But it takes 25,800 years to do it! It was four thousand years ago that *Thuban* was the North Star, and if the Great Pyramid is still there 21,000 years from now, astronomers will look up through the ancient telescope and see it again as the North Star.

In about eleven thousand years *Vega*, the beautiful blue-green star we first found, now right overhead again, will be the North Star, but, as one Star Teacher says, "I have not verified this, and should not be held responsible if it does not turn out so."

"The skies are painted with unnumber'd sparks,
They are all fire, and every one doth shine;
But there's but one in all doth hold his place."

And that one is Polaris. And yet it's running away from us at the rate of only a million or so miles a day!

More interesting and fascinating than any movie would be to see how the stars change their positions. Once I saw a movie of a flower that grew from a bulb in deep mud to a rare waterlily on the surface of the water. Think how long it took to take the picture and how quickly the reel turned so you could see it actually grow!

But when you watch a flower grow in the garden it takes days to see a little change. A thousand years in God's sight is as but a day, and it takes 100,000 years to see a change in the position of the seven stars in the Big Dipper.

In the same astronomy the Professor gave Aunt Sue there is a picture with little arrows indicating in what direction the stars are moving. Five are moving westward and two eastward (as you look at the map in the position I've drawn, as it will be at eight o'clock on September 22). The star in the tip of the handle and the upper Pointer are the two moving eastward, so that 100,000 years from now the handle will look broken and the end hang almost directly under Mizar, and the Pointer will be in line with the bottom of the Dipper.

Are you wondering why the Dipper has so many names? It is called the Plow because its handle comes up like a plow's, too, and the Wain, or wagon, because of its fancied resemblance to a wagon drawn by three horses in a line, but most familiarly the Dipper. The Arabian astronomers called it the Great Bear, and so did the Iroquois Indians here in America, and the Egyptians and the Greeks, and it is the Greek story that explains why.

Once upon a time Callisto, one of Artemis' nymphs who followed her in the chase, was beloved of the god Zeus. Zeus' wife, the goddess Hera, met her in the woods one day with her little son, Arcas, and to save them from Hera's jealous anger Zeus quickly changed them into bears. They were shot by Artemis' own arrows, but Zeus placed them in the sky.

And they say the Little Bear's tail grew so long because he swings and swings so many times around the Pole!

Well, Honey Bunch, wouldn't you love to dress up in white fur like a lil' old Eskimo girl and sail up to the North Pole where in the night that is six months long you can look right up overhead at Polaris and watch the other stars swing around it? Funnier still if you could fly up to the Milky Way, where you could never see the Earth down here or even a spark from our big blazing sun! But if you'll jump on the Magic Carpet and come only two thousand miles, Aunt Sue'll give you a good-night kiss. As it is, I'll blow one up to *Polaris* and *Polaris* will send it back to my Little Star-Gazer.

Your loving
Auntie Sue.

P. S. You asked me about the planets. They are found only in Taurus, Gemini, Leo, Scorpio, Sagittarius and Aries. If you see a bright star that

is not one of the fifteen first magnitude stars you know and if it never "twinkles" as you watch it but sheds a steady light, it is a planet.

If it is very bright and very beautiful and you see it in the western sky after sunset, it is Venus.

If it is in the east or overhead, or in the west later than three hours after sunset, and very majestic, it is Jupiter.

If it is duller than Jupiter and yellow it is Saturn.

If it is red, like Antares, it is Mars. And if you see any canals on Mars—but wait till you grow up and look through a big telescope!

* * *

THE WAY OF A BOY

This is the way a boy comes home,
And the way it shall ever be:
A scamper of feet through the leaf and loam
And the chase of a vagrant bee;
A coat cast off and quite forgot,
A whistle and ringing cheer,
And a romp near every well-known spot
On the way from There to Here.

This is the way a boy makes haste,
And the way it has ever been:
A squirrel seen is a squirrel chased,
And a top is made to spin;
A tree's to climb and a brook's to wade,
And the shade is a place to lie
After the zest of the game that's played
When the sun is hot and high.

This is the path a boy calls straight:
By every winding way
Where berries are or wild birds wait
Or squirrels dart at play;
By banks that bid you sit and cool
Two dusty feet and brown
In the pebbly shallows of the pool
That's on the way from town.

This is the errand swiftly done,
As doing shall ever be:
An ounce of care to the pound of fun,
And an hour that grows to three;
A fence to climb and a rail to stride,
With berries to hunt and share,
And a breathless quarter hour beside
A timid woodchuck's lair.

And this is the thing that a boy calls Care
And the thing it shall ever be:
An old straw hat that's lost somewhere
In the shade of some far-off tree;
A shirt that's damp or trousers rent,
A bruise or a hornet's sting,
And lagging footsteps choreward bent
In the soft twilights of spring.

So these are the ways that boys all know,
And so may they ever be;
Fancies as fickle as winds that blow,
And dreams as wide as the sea;
Heaven above where the blue sky smiles,
With no day overlong,
And a whistle of merry tunes that whiles
A whole world into song.

James W. Foley.

STRAIGHT PATHS

The snow had fallen through the night. Pure and spotless it lay on roof and road and field. A number of lads met beside a vacant lot in the morning and looked at the untrodden white before them. No one had crossed the lot and it seemed to invite footprints.

"Try who'll make the straightest path to the other end of the field!" challenged one of the lads, and he was quickly taken up.

All but one started off immediately, taking great care to watch their feet as they went along. The boy that started last sighted a tree-trunk at the opposite end of the lot, and with head erect and eyes front he stepped out. The last to start was the first to finish, and his path was as straight as it could well be, while the other tracks were crooked and twisted and, of course, really longer than the straight track.

"Say, Billy," the ones that lost in the trial called out, "how did you make out to do it so straight?"

"Well," said Billy, "I found out that when a chap looks at his feet he can't help wabbling, and so I looked away from my feet to that tree and kept on looking till I got there. Really, fellows, it was looking at the tree that did it, and any of you can do as well if you take my way."

At once they found another untrodden lot and tried Billy's way and found he was right, and that morning those boys learned that when you want to make a straight path you must look up and ahead and not down.—*The Presbyterian.*

* * *

FOOT MARKS

In the wonderful Field Museum at Chicago is a great slab of reddish brown stone on which is a most perfect imprint of the foot of a mammoth bird. Scientists tell us there is no bird known to-day that could have made such an imprint. It probably lived thousands of years ago, when this earth of ours was passing through one of its many stages of evolution that helped to bring it to a habitable state for man. When this great bird walked across this slab it was soft and plastic and received every impression of the foot with perfect clearness and distinctness. Then as time went on, it became harder and harder, until it became solid stone; but the impression of the foot left upon it when it was soft and plastic is just as perfect as the day it was made, although it could not be changed now, without breaking the stone.

The minds of boys and girls are just as impressionable as that slab of stone was when the foot of the bird was pressed upon it; and the thoughts and habits they allow to impress them the most and the oftenest are just the impressions and habits that are going to remain in their lives afterward and are going to be just as permanent as the impress of the bird's foot on the stone. There is a proverb that "we can not keep the birds from flying over our heads, but we can keep them from building nests in our hair," which means that we may not be able to keep wrong thoughts from entering our minds, but we can keep them from staying there. So be very sure that the thoughts you allow to stay in your minds are thoughts of right and purity and goodness, and then as you grow into manhood and womanhood you will have gained a lasting character of which you will be proud.—*H. C. Taylor.*

* * *

Old-fashioned Christian theologians and moralists had a notion, now looked upon with more or less contempt by "liberals," that prior to forgiveness there should be repentance followed by reparation, and that then, and then only, forgiveness could be shown. The old notion still survives among Moslems, we infer, for practically the only admission of guilt by any official responsible for the late war that we have seen has come from Ahmed Riza, senator of the Ottoman Empire and a former president of the Turkish House of Deputies. He says: "We were wrong to make war, and it is right that we be punished."—*Advocate of Peace.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

The Glass of Fashion. Some Social Reflections. With portraits. $2.50.

"The Gentleman with the Duster," not content with brightening the mirrors of Downing Street, now attacks the cloud on English society.

The lightning strikes many times, but the chief victims are Colonel Repington, whose vanity and flippancy he scores roundly, and Margot Asquith, whom he aptly calls "The Grandmother of the Flapper," and of whom he says:

"When she was a child and was brought down to the drawing-room she would make entrance with the announcement, 'Me's here!' That intense feeling of self-importance has remained with her . . . and nothing that can be said of her book will shake the iron egoism of her character . . . To the end she will live self-satisfied and flamboyant in an atmosphere of 'caricatures and crucifixe;' she will assuredly have her desire in a 'crowded memorial service,' and I do not think it is unlikely that her first utterance in the next world will be, 'Me's here!' "

In sharp contrast to this the author draws a beautiful picture of Mrs. Gladstone and the work of Mr. and Mrs. Gladstone among wayward girls; of Lady Harrowby, who "had only to appear in her drawing-room . . . filled with soldiers . . . only to smile upon her guests, to touch their lives with a grace which they welcomed," of Mrs. Edwardes, "pinned to her chair by rheumatoid arthritis as effectively as Prometheus to his rock . . . surrounded by soldiers from beyond the seas, listening to her with reverence and affection," of Lady Hilda Murray, who "spent her whole day in doing kindness," and many others, asks which influence shall prevail, and appeals to us in the preface to the American edition:

"Let us take counsel together, and if we come to a like decision in this great matter, let us set out as one spirit to change the face of the world."

Quin. By Alice Hegan Rice. Picture jacket. $2.00.

Sergeant Quinby Graham, wounded, gassed, devoted, and forgotten, tosses up a coin on New Year's Eve and it falls through the sewer grating, wherefore he and his buddy, Cass Martel, go to the Hawaiian Garden, for Quin is determined to dance and neither of them has another coin. Fate has arranged that he shall dance with Eleanor Bartlett, a lovely girl "with white skin and coal-black hair and the most utterly destructive brown eyes he had ever encountered."

Eleanor is carefully hedged about by her grandmother, a white-pompadoured brigadier-general; Aunt Enid, who, "told by an artist that she looked like a Botticelli, did queer things to her hair, pursed up her lips, and cultivated an expression of chronic yearning;" Aunt Isobel, who "regards a sneeze as premonitory of consumption and waits with dark certitude for the something dreadful that instinct tells her is ever about to happen to her darling;" Uncle Ranny, who "has been broken and kept in the cast too long," and others. Quin, nothing daunted, announces that he is "going to make love to the whole darn family," and begins by rendering first aid to Grandmother, who has fallen and broken her leg, and is soon "the self-constituted head of the establishment"—"a mule with horse sense," the patient calls him.

Having successfully broken through the Bartlett barrage, Quin finds other obstacles in his path, for a quarrel alienates Eleanor from her family and Captain Phipps and his white orchids persist. Nevertheless, all ends well, for, as Grandmother truly says, "When a man like Quinby Graham makes up his mind to marry a certain girl, the devil himself can't stop him!"

High Benton, Worker. By William Heyliger. $1.75.

We left Steve Benton a school boy, but now at nineteen he is working in the assembly room of the Tarkan-Boylert Company's plant, where farm machinery is made. A fire destroys that department and the men are temporarily scattered through the plant, but Steve is sent to the Rock City office to start in the selling end of the game, and with his parents' blessing leaves Waterford for "the place that is to be his business battlefield."

He is welcomed by Mr. Boylert, told that "there's no such thing as a job with advancement, but there is such a thing as a man with advancement in him," and directed to a room at Mrs. Bloodgood's. Steve soon leaves there, finding it too dull, and is persuaded by Larry King to go to his boarding-place; but he discovers that Olaf Gunderson, a foreign agitator, is there, so he moves again, this time to Sandy McCabe's, where he occupies the room of "young Sandy that sleeps in France."

By and by the labor unrest culminates in a strike, and Steve is able to get the story of the plot. The Tarkan-Boylert skies clear, and Steve and his chief, Mr. Stout, go to South America for the company. Congratulations pour in, but the best is from his father and mother: "Some day you may have the joy of feeling what we feel to-night—that our son is going out into the world to lead a clean and useful life."

A one-hundred-per-cent American book, which shows business "as is," the road to success, and the dangers of wrong influences.

Orphan Dinah. By Eden Philpotts. Picture jacket. $2.50.

Dinah Waycott, "a very bowerly maid," is tokened to John Bamsey, "a four-square, fine chap that," but realizes that her love for him is such as she would give a favorite brother, and so breaks her troth. Later she comes to love Lawrence Maynard, who is really Gilbert Courtier, with a wife living in Barnstaple, from whom he has been separated since the day of their wedding seven years before, when he learned that she had blackly deceived him. This he confides to Dinah when they discover their love, and they plan to go to Australia and be married there, not knowing that the law has declared Mrs. Courtier free and she is about to be married. The villagers get wind of the flight, and when Lawrence reaches Shepherd's Cross a group of men tie him to the cross, where Dinah finds him; but he is freed when they hear what he and Dinah have to say, and the lovers go on to the port for which they are to sail.

There are other romances,—even "Soosie-Toosie" decides to marry Thomas Palk and is overjoyed at her wedding presents, but Lawrence and Dinah are the principal actors in this Dartmoor drama, which abounds in description of that country that no one else gives us.

A Courageous Marriage. By Marguerite Bryant. Picture jacket. $1.90.

Theodora Dane, told by Mr. Choate, her lawyer, that only a trifle of money, remains to her of her father's estate, is also told of an amazing proposition: that she contract a marriage of form with his client Stephen Herron, a man of good family, a recluse, of difficult temperament, averse to matrimony but obliged to marry in order to keep his property from going to a scoundrel of a cousin. She is offered three thousand dollars a year, and perfect freedom to live where and as she chooses, her only responsibility being the care of the name, an entirely honorable one.

The proposition is accepted, and Theodora goes down for the marriage to Moor End with Mr. Choate's daughter, Mrs. Ferris, and his son John, who acts in his father's place—and to every one's surprise elects to stay there. Later she travels with Mrs. Ferris and with Judith Adams, an artist friend, and sees her husband infrequently but is more and more drawn to him. Finally, a wise Doctor Royce and Theodora conquer the evil entity that has possessed Stephen, drive out the life-long fear and the despair of supposing that he had committed a crime, and he is free.

And so the courageous marriage which was to be a bargain turns out to be the adventuring of another devoted pair on the sea of life-happiness; and Doctor Royce says "God prosper the voyage!"

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

NOTICE

The books of the treasurer and corresponding secretary of the Women's National Missionary Association will close Sept. 15. All money to be recorded in the present fiscal year must therefore be in the hands of the above officers on or before that date.

Marion W. Lobdell,
Corresponding Secretary.

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FOREIGN MISSION CONFERENCE—EAST NORTHFIELD, MASS.

Report of the Denominational Rally

(Continued)

Miss Andrews, secretary of the Clara Barton Guild:

"During the coming October the Clara Barton Guild will celebrate its fourth anniversary. Worthwhile things are expected of a four year old Guild, so the Clara Barton Guild looks forward to growth along the following lines: First, increase of membership: that Guilds already organized increase their membership, that a great many new Guilds be organized, and we hope the girls here who are not members will go back and become members. What we want to do is increase the membership and the spirit of the Guilds. Increase their interest in Mission Study through daily Bible readings, through consecration and prayer, and place special emphasis on greater missionary intelligence (you don't have to give up all the enjoyments of life). Last of all, if we follow on these first two points, then comes the spirit of service, giving; whether the more simple way of the giving of our time or whether the giving of money. (Sacrifice giving up for this Christian service, whether for work at home, Oxford or in Japan.) The more we put in, the more we take out."

Mrs. Whipple of Rhode Island:

"To me it seems impossible to answer this question (the value of interdenominational schools) for it seems impossible to place a value on such a meeting as these Northfield meetings are, for example. So I shall only mention a few of the things for which I value the interdenominational school. You, of course, will know many others. In the first place, I think of enthusiasm, the enthusiasm gained from large numbers. Then there is the variety and the broad outlook. Then the presentations from different view points upon the same questions. How much greater the opportunity for all these in the interdenominational school. We also have the priviliege of seeing and listening to the best each denomination has to offer. This is true both of the addresses and the study classes. We would especially emphasize the wonderful help we get from the suggestions of the literature, the many books, posters, pamphlets that each denomination has to offer.

"Not of least importance is the good received from meeting people of so many different denominations. I am sure, since my first visit to Northfield, I have been much more alive to what the Baptists, the Episcopalians, the Methodists, the Congregationists are doing in my own city.

"I feel that all these things are helps to illumine; indeed, to me personally, the interdenominational meeting means *the turning on of many lights.*"

The Chairman presented a petition which the Northfield Summer School Committee sent to the rally, referring to the publication of *Everyland.* "We recommend that the matter be presented at each denominational rally here at Northfield and an expression be secured as to the interest of the women in the project. We suggest that in each group a vote of recommendation to its mission boards be taken embodying the points given above. We recommend that two persons be appointed in each group to gather these pledges and hand them to Mrs. Peabody by Monday night."

It was moved and seconded that this appeal be referred to the Executive Board of the W. N. M. A.

(To be continued.)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.

SUGGESTIVE HINTS FOR TEACHERS

Murray Universalist Church School, Attleboro, Mass.

The officers earnestly call your attention, for the good of the school and the church, to the following suggestions:

1. If possible be in your place to greet your pupils and remain with them throughout the session.
2. Obey all signals promptly and see that your pupils do the same.
3. Do not mark the class records or collect the offering during the worship service.
4. Please consult with the supervisor before enrolling new pupils.
5. If possible plan with your pupils to attend the morning preaching service, inviting those whose parents do not attend to sit with you.
6. Have always at your immediate command a list of the names and addresses of all your pupils, also a list of the parents' full name.
7. Signals for closing the instruction period are as follows: First bell, three minutes to close lessons. Second bell, return at once to class place in school room. Piano chord, perfect attention.
8. Business meetings of the school cabinet are held the third Thursday of each month, at 8 o'clock. A meeting of the teachers called on the same evening indicates important business of interest to the whole working force. Please plan to be present.
9. Departmental conferences will be held as follows: Beginners and Primary teachers, second Thursday in October, January, April. Junior and Intermediate teachers, second Thursday in November, February, May.
10. All teachers please reserve the third Thursday in September for the annual meeting of the church school.
11. A small but excellent teachers' library is furnished by the school. Get the habit of using it and encourage the addition of new books.
12. Take your problems to your superintendent or supervisor, who in turn will be glad to receive your suggestions for increasing the school's efficiency.

Emily L. Richardson, Supervisor.

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SUPERINTENDENTS OF MISSIONARY EDUCATION

Miss Earle reports with joy that five additional schools have heeded her request and appointed representatives to have special charge of missionary education. The honor list is as follows: New York City (Divine Paternity), Brooklyn, N. Y. (Good Tidings), Brooklyn, N. Y. (All Souls), Norwood, Mass., and Morrisville, Vt.

Miss Earle is willing to continue her rejoicing. Next?

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A SPRINGBORO SUGGESTION

Here's something worth thinking about. At Springboro, Ohio, some member previously appointed reads at each opening service some good selection from the *Universalist Leader.* One gain will be that the children will know at least that our Church does have a denominational paper. The custom, well managed, might result in many benefits.

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FROM THE BULLETIN OF THE LOS ANGELES SCHOOL

"One of our twelve-year-old boys was relieved of his bicycle recently—quite unexpectedly and without his permission. Although heartbroken and grief-stricken, this lad of his own accord remarked, 'Daddy, I would rather be the boy who lost the bicycle than the boy who took it.' Proper home training and perhaps a little Sunday school influence may be reflected in that statement."

Young People's Christian Union

DIRECTOR'S DATES

Sept. 11, Rochester, N. Y.

Sept. 12-17, Mid-West Institute, Chicago.

Sept. 17-18, Illinois Y. P. C. U. Convention, Galesburg.

* *

PUT THEM TO WORK

During the summer nearly four hundred young people from our churches, Sunday schools and Unions have attended various conventions and institutes. They have had a "perfectly wonderful time" which they will always remember, but they have carried home more than the memory of friendships and fun. They have learned more of the how and why of Christian work, and have returned home with more of a willingness to engage in it than ever before. They have felt the joy to be found in the doing of it, and the need of its being done.

If the Church fails to enlist this immense power of youthful enthusiasm and consecration, it will be guilty, not only of a waste of natural resources (of a spiritual sort) but it will also fail in its duty toward these young men and women. Every deep stirring of the emotional nature requires some opportunity for expression in action, or even the most sacred emotions will become a passing thrill and nothing more. Three times a week at the movies will soon take the thrill out of the thrillers, because there is no opportunity for action, and the same thing happens to the thrill of Christian consecration, if those who feel it have no chance to do something about it, and with it.

The Young People's Christian Union will provide a channel for the expression in service of much of this enthusiasm and consecration, especially that which was aroused at Chicago, and at the Young People's Institute at Ferry Beach. But many of these young people are ready for more difficult tasks than the Union can give to any but a few of its leaders, and they should be set to work wherever opportunity offers and need appears, and where this does not happen, the Church should undertake some new activity that it may utilize this power which it has generated in the service of humanity and God.

After the Training School

Much has been said during the past two years about the Y. P. C. U. as the training school of the Church. It is, as has been abundantly demonstrated. But to maintain a training school only that those who attend it may be trained, is folly. Those who have been trained must be put to work, to use the training received.

This means that there should be a careful and painstaking effort on the part of ministers and other church leaders to enlist these trained young people in the work which they are fitted to do. Many of them will be called upon to teach in our Sunday schools, or to act as officers, but that is only one channel of service, where there should be many.

Not a few of the older ones are fitted for positions on boards of trustees or standing committees of our parishes, where, in addition to putting trained young men to work at more responsible tasks, the parish itself might benefit by the infusion of new blood, and the presentation of a fresh point of view.

In the Universalist Comrades, in the Mission Circle and Clara Barton Guild, and in other organizations of a more local nature, there are places for many more of these young people. After the training school, the students must, for the good of the Church, and for their own advancement in Christian experience and service, be put to work at these tasks for which they have been trained.

Sins of Omission

Recently I learned of an instance which illustrates the point I am making. In one of our Sunday schools there is a girl who has been present every Sunday for fourteen years, and she is still nothing but a student in that Sunday school. She is not fitted to be a teacher; it would probably be a mistake to urge her to take a teacher-training course; I do not know just what sort of work in the church, Sunday school or Union she could do. But I am absolutely sure that there is some kind of work for which she is adapted, and I am equally sure that it is the business of her teacher and the officers of her Sunday school and Y. P. C. U. to find what that work is and give her a chance to do it.

And the same thing is true of all the rest of the young men and women, both those who have had special opportunities for training and inspiration this summer, and those who have had only the regular, week after week training, which is, after all, far more important. Let us plan to conserve our natural resources of youthful enthusiasm, training and consecration for the work of Christ and his Church.

* *

GETTING YOUR MONEY'S WORTH

Much has been said and written of the false economy of using a $5000 man to do an office boy's work. In most offices there are employed a sufficient number of subordinates to relieve the head official of mechanical detail. There is also a division of labor, which results in specialization and consequently in greater efficiency.

It is time that more of our churches learned this lesson of business efficiency. Probably nine-tenths of the ministers of all denominations are burdened with a mass of detail that an office boy or girl could do as well. Of course, if the minister is paid only an office boy's salary, there may be nothing lost financially, but where a church pays its minister a salary in proportion to his ability, education and training, it is wasting money when it allows him to spend several hours a day picking out with one or two fingers on a typewriter the large correspondence which every minister must carry on, or in keeping details of parish records, or finding out whether it was whooping cough or hookey that kept Johnnie away from Sunday school last Sunday. Now all of these things ought to be done, but there is no man who can do them all in a parish of a hundred families, and do justice to the more important parts of his work.

It is a realization of this fact, and the utter impossibility which every busy minister has discovered of keeping up with the rapid advance in methods of religious education and other departments of church work which has led many to feel that to do their work they must have an assistant, either a secretary, or a director of religious education, or an associate pastor, or a combination of two or more of these.

So far there has been a larger demand than supply, and some of our churches seeking assistants have had to go outside the denomination to find them. This fall there will be six or eight young women in our colleges training themselves for this work. A few of them, college graduates, will finish in one year. Others will be ready in 1923. The churches that want to serve their people and their communities more effectively, and to nearly double the efficiency of their ministers, will look forward eagerly to securing these assistants. In any case this in only an investment in more intensive service in the community, and it is only world service, wherever that service may be performed, which will make us a world Church.

Stanley Manning,
Director of Young People's Work.
Richmond, Maine, Aug. 23.

* *

For the Quiet Hour

God's treasury, where He keeps His children's gifts, will be like many a mother's store of relics of her children, full of things of no value to others, but precious in His eyes for the love's sake that was in them.

Fenelon.

All along the course of God's leading of the race men of short sight and small motives have bobbed up to interpose their opposition. They have hindered progress for a little time, but not for long. We may lay God's notions on the table, but we can not defeat them.

John Andrew Holmes.

Can we, if need be, go slow and keep on going? Can we walk and not faint? It is all a question of reserves. If, like the wise virgins, we take oil in our lamps, then they will be found burning even at midnight.

J. H. Jowett.

Among Our Churches

Mid-West Letter

I have discovered that people in the country and small towns really enjoy services—at least they do "down in southern Indiana." And it is a relief in these days to preach to people who want to be preached to. * * At Milan, Ind., a little town about forty miles west of Cincinnati, where there has been no minister for several years, I held several services. Our church building there has been loaned to the Methodists, who have torn down their old church and are engaged in building a new one. On Sunday morning I preached to a mixed audience, made up largely of Methodists, the pastor being present, on "The Fundamental Differences between Universalism and Other Christian Faiths." The house was well filled, and I never had a more attentive audience. Many people went away saying that they "never saw it in that fashion," and I am told that some were convinced of Universalism. The Milan people are hospitable, and with a minister to lead them will do good work. They voted to call a pastor at an early date, and are already negotiateing plans to secure Rev. Pearl Patrick Mock, of Oaklandon, Ind. * * The Manchester church is a live one, and although in a somewhat isolated neighborhood in a rural community several miles from the railroad, is accomplishing some splendid work under the pastorate of Rev. Pearl Patrick Mock. I had a delightful visit there. Mr. E. P. Ross, a merchant, is a leader in the church, and in his home I was made to feel "at home." The finances of this little flock are kept in business-like shape and they are accumulating quite a splendid endowment fund. Business methods always win, whether in the large city church or in the village or hamlet. * * I visited and held a conference at Roann, Ind., where there has been no pastor for years, and where a service is scarcely ever held. Certain local conditions must be overcome if the church is to be rehabilitated. Nothing but an open church can ever succeed. It is too bad that Universalist men and women of pastorless churches do not open the church doors and "start something." They could do it if they only would. * * The achievenent of Mr. Rickel of Mentone, Ind., stands as a witness to what I have just stated. On a beautiful grove on his farm, Mr. Rickel erected a large platform, built some comfortable seats, secured the promise of the Mid-West Superintendent for an "all-day" meeting, and then got busy advertising and telling his neighbors about it. As a result, the day was all that could have been expected. There was good music (a piano had been carried to the grove). A fine dinner was served, with fried chicken galore. Several hundred attended the meetings. Rev. James Houghton helped the Mid-West Superintendent with the meetings. Many *Leader* subscriptions were secured, and a new church in the community is in prospects. * * **Warsaw, Winona Lake, and Billy Sunday.**—These three go together. Winona Lake, Ind., is on the outskirts of the beautiful little city of Warsaw, and it is impossible to think of it without thinking of Billy Sunday, the evangelist of ultra-Orthodoxy. If any one believes that Universalism has accomplished its task, I challenge any such to follow Billy Sunday around a few months, and he will soon be disillusioned. Mr. Sunday preaches to hundreds of thousands of people every year, who believe his message, and pay for it *because* they believe it. Here are a few of the things I heard him say at the Winona Camp-meeting, and his vast audiences seemed to approve: "A man can scarcely look at a modern girl without a moral blow-out." "The only source of information we have about God, Christ, heaven, hell or eternity is the Bible." "We need money to pay the bills here, and if you don't give five thousand dollars Sunday morning, I"ll be dogged if I preach." "I believe in an old-fashioned gospel, and if you don't want to hear hell-fire and damnation preached, get out." That last was enough for me, I got out.

Luther Riley Robinson.

Church News and Interests

DENOMINATIONAL CALENDAR

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Sept. 22-25. North Carolina State Convention, Pink Hill.

Sept. 23. North Carolina Branch W. N. M. A., Pink Hill.

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 4-6. New York State Convention, Rochester.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1921

Before reported..... 3, 424.

PERSONAL

The Rev. H. L. Thornton of Framingham, Mass., the Rev. N. E. McLaughlin of Monroe, Wis., and the Rev. G. I. Keirn, D. D., of Atlanta, Ga., attended the Harvard Summer School of Theology.

Indiana

Cunot Church, Cloverdale.—Rev. John R. Hand, pastor. Regular services were held Aug. 20 and 21. The new song books came in time for the Saturday evening service. The minister, for the time being, acting in the threefold role of preacher, organist and chorister, proved himself a good "trinitarian." The Saturday evening service will hereafter be conducted as a community song service. Sunday morning the church was opened for the funeral of Mr. Jacob Hoffa, a member of the United Brethren Church, the pastor of the Cunot church officiating by request of the family. In the afternoon the pastor was one of the speakers at a community reunion assembled in a beautiful grove near the church. Mr. Hand spoke to some 500 people who had gathered around the speakers' stand on the subject of "Giving the Boys a Chance." The Rev. Mr. Gill of the Baptist Church followed with a very timely address on "The Duties of Christian Citizenship." There was a large and enthusiastic congregation at the evening services.

Massachusetts

Worcester.—Rev. Vincent E. Tomlinson, pastor. Twelve children were christened Children's Sunday and a fine concert arranged by Mrs. Tomlinson was given. The summer congregations were large and at the closing service the last of July, when communion was observed, members were received into the church, thus keeping up our record of receiving members at every communion service during the Drive. A communion offering of $100 was made for the Boys' Home in Tokyo. It is a cause for congratulation that while our church was closed in August, All Souls Church in this city was open, Rev. F. L. Leavitt, its pastor, having recently returned from a vacation spent in Europe. Dr. Tomlinson and family spent the month at Hancock Point, Me., in the Mt. Desert region.

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A "GOLDEN RULE" OUTING

In *Peck's News*, the little paper which the B. Peck Company of Lewiston publishes, and with which Lewis L. Peck, president of the Maine Comrades, is affiilated, is an interesting account of an outing which that concern held for the benefit of its fellow-workerxs. Here is an example of another firm that is trying to put the Gold-

en Rule into practise in industry, a firm which thinks not so much of dollars and cents as of the human relationships in business.

The one hundred and fifty who went as guests of the company seemed just what they really were—one big family out on a good time. The cordial feeling between the directors of the company and the fellow workers was good to see. Every farmer, and for that matter everybody else, in the various towns between Lewiston and New Meadows Inn, that most famous shore dinner house in the Pine Tree State, was forcibly notified that the B. Peck Company was on the map. The cheers and songs for "B. Peck" instituted by the lusty cheer leaders reflected the good feeling and *esprit de corps* of the organization. Such sports as candle, ginger ale, and bag races, as well as other field events of a more athletic nature, led up to the most important feature of the whole program, the big shore dinner. "There was lobster stew and more lobster stew, also steamed clams, and fried clams, and lobster, but why go on?" says *Peck's News*. "Everybody knows, or ought to, the usual menu at a shore dinner. As Joe Poulin remarked, 'The main essential is that there is more in front of me than I can eat. I'm satisfied!' "

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EVERY UNIVERSALIST: THIS MEAN YOU!

Up out of the forest of neglect has come, or been brought, our splendid Memorial Shrine at Good Luck, New Jersey. The years are many since a little band of loyal members of our Church caught the vision of the redemption of this sacred spot. They have worked under mighty discouragements, but at last won success, and whoever wishes to feel the inspiration of this place where John Murray and Thomas Potter met and launched the Universalist Church, can now abide in comfort, and worship with the Fathers. All the great property once possessed by Thomas Potter and all the many improvements are now owned by the Murray Grove Association, and have been deeded for protection in trust to our General Convention. But there are still many improvements to be made, and to insure the upkeep there must be an endowment. The campaign is now on to secure this money. The list of contributors shows the loyal generosity of those who have been there and have sensed the denominational value of this beautiful memorial. Here is a cause which should touch to quick generosity Universalists everywhere, for some day every Universalist is going to visit the birthplace of Universalism. Contributions are asked from one dollar to one thousand or even more. One friend has promised to give five thousand dollars when ten thousand dollars have been raised. But we want something from every Universalist everywhere, whether the amount be large or small. This means *you*, and the time to give is now.

Previously reported	$2,301.13
Mr Robert Sherwin, Newark, N. J	10.00
Nrs. Robert Sherwin, Newark, N. J.	10.00
Mrs. Simmon, Newark, N. J.	2.25
Mrs. J. M Shinn, Newark, N. J.	1.00
Mrs. V. Christl, Newark, N. J.	1.00
Murray Grove Circle, Newark, N. J.	8.59
New Jersey Senior Y. P. C. U., Newark, N. J.	5.00
Mrs. Frank Holt, Newark, N. J	2.00
Decoration Day Pilgrimage, Newark, N. J.	65.00
Mrs. E. F. Packard, East Orange, N. J.	1.00
Miss Clara I. Curtis, Cadwell, N. J.	5.00
Dr. Henry N. Dodge, Morristown, N. J.	5.00
Miss Matilda Krementz (add.) Newark, N. J.	.85
Miss Matilda Krementz, S. S. Class, Newark, N. J.	5.00
Miss Emma Krementz, S. S. Class, Newark, N.J.	7.75
Mrs. M. G. Robl'n, San Diego, Calif.	25.00
Emma L. James, Cincinnati, O.	5.00
Davis Sisters, Hartford, Conn.	10.00
L. R. Lewis, Tufts College	5.00
Total	$2,475. 57

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Notices

DETROIT CONVENTION NOTICE

The following men have charge of transportation in their respective states. Arrangements as to accommodations should be made in advance through them. Special fare rates from the Southeastern Passenger Association, Trunk Line Association, Western Passenger Association, and Central Passenger Association. Fare is one and one half for round trip on above lines. Passengers from New England can take advantage of these rates by securing their tickets at Albany at reduced rates.

Colorado, W. F. R. Mills, 1253 Race St., Denver.

Connecticut, Henry C. Reid, 1024 Main St., Bridgeport.

District of Columbia, H. E. Williams, 1330 Belmont St., Washington, D. C.

Georgia, J. M. Rasnake, 500 Confederate Ave., Atlanta, Ga.

Illinois, H. G. Spurgin, Masonic Temple, Urbana.

Indiana, O. Mosely, Peru.

Iowa, J. E. Reid, Altoona.

Kansas, L. F. Schwartz, Junction City.

Maine, Frank B. Cummings, 821 Washington Ave., Portland.

Massachusetts, Geo. W. Rowell, Amesbury.

Michigan, Fred Minckler, 1967 West Grand Blvd., Detroit.

New Jersey, Wm. H. Thompson, Hightstown.

New York State, John Zoller, Little Falls.

North Carolina, L. M. Ross, 1203 Roxboro St., Durham.

Ohio, Arthur Nash, 121 East 8th St., Cincinnati.

Tennessee, Gus S. Currier, 1902 East 12th St., Chattanooga.

Rhode Island, E. S. Burlingham, 111 Progress Ave., Providence.

Vermont, Wm. H. Hamlin, Northfield.

PASSENGER ASSOCIATIONS GRANTING REDUCED RATES TO DETROIT CONVENTIONS

The following Passenger Associations have granted a reduced rate of one fare and one-half for the round trip on the Certificate Plan, tickets being on sale on dates indicated below:—

Trunk Line Association: Covering New York State (east of Buffalo and Salamanca), New Jersey, Pennsylvania (east of Erie, Oil City and Pittsburg), Delaware, Maryland, District of Columbia, Virginia, West Virginia (east of Wheeling, Parkersburg and Kenova). Selling dates: Oct. 13–21 inclusive.

Central Passenger Association: Covering territory west of Buffalo and Pittsburg, north of the Ohio River to Chicago and St. Louis. Seiling dates: Oct. 14–22 inclusive.

Southeastern Passenger Association: Covering territory south of Washington, D. C. and Ohio River, east of the Mississippi. Seiling dates: Oct. 13–21 inclusive.

Western Passenger Association: Covering territory including stations in Colorado, Idaho, Illinois, Iowa, Kansas (except points on and east of St. Louis—San Francisco Railway, Kansas City, Mo. to Baxter, Kan., via Girard and Cherokee, Kan.), Missouri (points on and north of Missouri Pacific Railroad, St. Louis to Labadie thence Chicago, Rock Island and Pacific Railway, Labadie to Kansas City, Mo.), Minnesota, Montana, Nebraska, North Dakota, northern Michigan, South Dakota, Utah, Wisconsin, and Wyoming. Selling dates: Oct. 14–22 inclusive from Illinois, Hannibal and St. Louis, Mo., and Keokuk, Ia.; Oct. 12–20 inclusive from all other points.

For any additional information regarding transportation write to the Transportation Agent for your State (see lists in recent issues of the *Universalist Leader*) or to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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HOTEL ACCOMMODATIONS AT DETROIT

All European Plan

Statler Hotel, Headquarters for Convention: Single with shower, $3 and $3.50. Single with bath, $4 to $7. Double bed with shower, $5. Twin beds with shower, $5.50. Double bed with bath, $6 to $9.50. Twin beds with bath, $7 to $10. Four persons, three beds, $10 to $12. Five persons, five beds, $12.50. Six persons, six beds, $15.

Hotel Tuller: Single without bath, $2.50. Single with bath, $3 up. Double with bath, a few at $4.50, rest $5 up.

Hotel Charlevoix: Twenty two-room suites with bath. Two persons to suite, $3.50 each or $7 for two. Three persons $7.50 for suite. Four persons $8 for suite. Six persons $9 for suite.

The above are all at Grand Circus Park.

Cadillac: Single without bath, $2 and $2.50. Single with bath, $2.50, $3, $3.50, $4. Double without bath $3, $3.50, $4. Double with bath, $5.50, $6, $7, $8. Twin beds with bath, $5.50, $6, $7, $9. Parlor, twin beds and bath, $8, $9, $10.

Wolverine: $3 and up single. $4.50 up double, all with bath.

Plaza: Single, $2.50 up; double, $3.50 up, with bath.

Henry Clay: Single with water, $1.50. Single with shower, $2. Single with bath $2 and $2.50. Double, $3 and $3.50. Twin beds,$4.

Dixie Land: Single with water, $1.50 and $2. Single with bath, $2.50. Double, $2.50 without bath. Double $3.50 with bath.

Library Park: Single $1.25, $1.50, $2. Double, $2, $2.50, $3.

Last six are near Grand Circus Park.

Hotel Fort Shelby: $2.50 ip.

This is a new hotel somewhat farther from the church, but close to Pere Marquette and Wabash and Penn station.

Nearer the church are:

Hotel Borowood: $3 up with bath.

Hotel Addison, $2.50 up.

The Elms: Homelike family hotel. Single $1.25, $1.50. Double, $2.50. Large rooms for 3, 4 and 5 or more persons at $1.25 a person.

After Sept. 1 it will be possible to give information as to rooms in private houses, rooming and boarding houses. Rates will be from $1 up.

Those desiring rooms are requested to make reservations as soon as possible. Tell us just what you want. Specify date of your arrival and how long you want the rooms. Let us know how much you want to pay and maximum you will pay. If you leave selection of rooms to us state if you prefer hotel to house or *vice versa*. Do you wish to be close to the church or is that immaterial?

Give all details you can to make sure you are placed as you wish to be.

Address all communications relative to rooms or other convention matters to

Universalist Church Secretary,
4605 *Cass Ave.,*
Detroit, Mich.

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NEW HAMPSHIRE UNIVERSALIST CONVENTIONS

The annual meetings of the New Hampshire Universalist State Convention, the Sunday school, Y. P. C. U. and W. M. A. Conventions, will be held in the Universalist Church in Nashua, on Tuesday, Wednesday and Thursday, Sept. 27, 28 and 29, 1921.

The Sunday School Convention, Rev. Harold H. Niles, presiding, will open at 11 o'clock on Tuesday, the 27th, closing at 3.50. The Y. P. C. U. Convention, Miss Edith R. Tolles presiding, will open at 4 p. m. on Tuesday, closing at 10 a. m. on Wednesday. The State Convention, Hon. Hosea W. Parker presiding, will open at 11 a. m., on Wednesday, closing at noon on Thursday. The W. M. A. Convention, Mrs. Arnold S. Yantis presiding, will occupy the time from 1 to 3 o'clock on Wednesday, during the recess of the State Convention.

Invitation

The Nashua parish extends a cordial invitation to all Universalists, delegates and others interested, to attend these conventions. Entertainment consisting of room and breakfast will be given to all who come. Dinners and suppers will be served by the ladies of the church, at the rate of 50 cents for dinner and 35 cents for supper. Those desiring entertainment will kindly write the pastor, Rev. W. H. Morrison, D. D., 8 Auburn St., Nashua, N. H., stating their wishes.

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TO STATE TRANSPORTATION AGENTS

There is a time, place and the know-how to accomplish results.

We have the time—October 19-22. Place, Detroit!

The Know-how is, How many men can you report from your state for the Detroit Convention? This we *must know!* Will you please make an effort to forward to the National Transportation Agent the number of men from your state who will attend at Detroit? Remember, we are out for 1500 men, and we want a partial report as soon as possible.

We ask you to write every church in your state and report to headquarters the number of men that will attend the Detroit Convention.

Lewis L. Peck,
National Transportation Agent.

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MAINE CONVENTION

The ninety-fourth annual session of the Maine Convention will be held in the Waterville Church, Sept. 27-29, for the purpose of amending Art. IV. of the constitution to read: the election of all officers of the convention shall be by ballot except that of the State Superintendent of Churches, which shall be elected by the executive committee; and amending Art. V to read: date of convention: the annual meeting of the convention shall be held in September, the exact date to be determined by vote of the preceding annual meeting or designated by the executive committee; for the election of officers for the ensuing year and the transaction of any other business which shall lawfully be brought before the convention.

Milo G. Folsom, Secretary.

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NEW YORK STATE CONVENTION

The 1921 annual session of the New York State Convention of Universalists will be held in the First Universalist Church, Rochester, N. Y., Oct. 4, 5, 6, for the election of officers and the transaction of such other business as may regularly come before this body.

G. D. Walker, Secretary.

NOTICE

On behalf of the Ladies' Aid Society of the Ferry Beach Park Association I desire to thank the ladies who so kindly contributed articles or money, and also the various women's auxiliaries whose help made possible our most successful fair. The fair was held Tuesday, Aug. 9, at the Pavilion, Ferry Beach Park, The total receipts amounted to $288, and will be used in needed improvements at Ferry Beach.

Mrs. William R. Thomson.

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WOMEN'S NATIONAL MISSIONARY ASSOCIATION

To the State Secretaries; The Annual Reports for the fiscal year ending Sept. 15, 1921, should be filled out and returned to the corresponding secretary on or before Sept. 1, 1921.

Marian W. Lobdell,
Corresponding Secretary.
72 Brighton Rd., Columbus, Ohio.

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SUNDAY SCHOOL AND Y. P. C. U. INSTITUTE

At Chicago

This institute is to be one of the most worth while events of the year, and every Sunday school and every Y. P. C. U. should plan to be represented there during the week from Sept. 11 to 17.

In order that proper facilities may be made for housing the visitors will you kindly notify Miss Louisa L. Magraw, 6010 Dorchester Ave., Chicago, of your intention of being present, not later than September 1. Rooms will probably be $1 per night.

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WOMEN'S NATIONAL MISSIONARY ASSOCIATION

The books of the corresponding secretary and treasurer will close Sept. 15, 1921.

All money due the Association must be in the hands of the treasurer on or before that date.

Emma L. Bush, Treasurer.

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ILLINOIS CONVENTION

The eighty-fourth annual session of the Illinois Convention, together with the fifty-third annual session of the W. U. M. A., the thirty-third annual session of the Y. P. C. U., and the twenty-third annual session of the S. S. Association, will be held at Galesburg Ill., Sept. 20-22, for the election of officers and the transaction of all such business as shall properly come before it.

C. A. Polson, Secretary.

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NORTH CAROLINA CONVENTION

The North Carolina Convention will meet with the Pink Hill Church, Sept. 23-25, 1921. A pre-convention meeting of the state board will be held at 8 p. m. on the Sept. 22. All Universalists in the state are urged to attend this Convention. Pink Hill is eighteen miles south of Kinston. Those going by rail will change cars at Kinston. For further information address Leslie Turner, Pink Hill, N. C., or the secretary at Greensboro, N. C.

Jno. E. Williams, Secretary.

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ACKNOWLEDGMENT

The W. N. M. A. acknowledges with gratitude a gift from a member of Messiah Mission Circle, Philadelphia, of one hundred and fifty dollars to be applied; to work in Japan, one hundred dollars, North Carolina, twenty-five dollars, and Tennessee, twenty-five dollars.

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OFFICIAL CALL

The forty-third Convention of the Women's National Missionary Association will be held in the Universalist Church in Detroit, Mich., on Wednesday, Oct. 19, 1921, for the receiving of reports for the two years past, the election of officers, and the transaction of such other business as may legally come before it.

Ethel M. Allen, Recording Secretary.

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WANTED

A copy of "Gallows, Prison and Poorhouse," by Rev. G. W. Quinby, D. D. Will any one having a copy of the book which he would be willing to sell please notify the *Leader*?

WANTED

Fifteen hundred men to attend the National Convention at Detroit, Mich., Oct. 19-23. Saturday, Oct. 22, will be Comrades Day. A big program is planned. Live men at this Convention means a live future for our Church. Sign up without delay. Now is the time to plan for the trip.

Lewis L. Peck,
National Transportation and Publicity Manager

* *

NEW SUNDAY SCHOOLS WANTED

We desire to organize Sunday schools in connection with or independent of existing churches. Where even two or three can be gathered for the purpose of religious education it is possible to have a Sunday school. We are ready to help financially and in every other possible manner Write at once to

The General Sunday School Association,
359 Boylston St., Boston, Mass.

* *

Married

Marston-Eldridge.—In Harrisville, R. I., Aug. 2, by Rev. James Vincent, D. D., Carl Ernest Marston and Esther May Eldridge.

Bigwood-Burris.—In Glendale, R. I., Aug. 13, by Rev. James Vincent, D. D., Herbert A. Bigwood of Harrisville, and Mildred Sophia Burris.

* *

Obituary

Arthur H. Paul

Arthur H. Paul, treasurer of Murray Church, Attleboro, Mass., died at Ferry Beach, Aug. 19, and was buried in Attleboro on the 22d. His age was sixty-five. He was born at Waltham, lived in Lawrence until aged twelve, when he moved to Woonsocket. In 1885 he married Miss Aravesta H. Pillsbury, of Franklin. He came to Attleboro in 1888, and joined the church. in 1890, during the pastorate of Rev. M. J. Emery He was, therefore, a member for over thirty years, and was treasurer for nineteen years.

A very simple and impressive funeral service was held from the home, conducted by Rev. Chas. H. Pennoyer, pastor, which brought home to the large number of friends present the fact that here ended the mortal life of a man who had lived as a good Universalist. A large number of floral pieces were silent tokens of the esteem in which Mr. Paul was held.

W. J. W.

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By Clarence R. Skinner

Professor of Applied Christianity, Crane Theological School, Tufts College

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Crackling

Those reform preachers who designed the moral gown for women did a good job. Now to design a woman who will wear it.—*Houston Chronicle.*

* *

It is remarked that the number of deaths of celebrated men this year has been exceptionally low. This suggests to us also that not a single birth of any famous person has been recorded during the last twelve months.—*London Opinion.*

* *

"Are there many autos in your city?"

"Many! Why, there are so many that our local newspaper had to add an extra page for obituaries."—*Judge.*

* *

The Toddler: "Say, I think you're a wonder. How did you ever think up such a novel jazzy effect for the saxophone?"

The Saxophonist: "Mere accident, girlie. All through that last number I had a fierce case of hiccups."—*Judge.*

* *

Friend (viewing picture): "How realistic! It fairly makes my mouth water."

Artist: "A sunset makes your mouth water?"

Friend: "Bless me! I thought it was a fried egg."—*Boston Transcript.*

* *

Former Doughboy (returning to Europe for a visit): "See that big wave?"

Fellow-Passenger: "Yes."

"And the hollow on the left?"

"Yes."

"Well, right in the center of that is where we first saw the U-boat."—*Life.*

* *

Insurance Agent: "But you surely agree to taking out an insurance-policy to cover your burial expenses?"

Wily Scot: "Na, na, mon; I micht be lost at sea!"—*The Passing Show (London).*

* *

"You ought to have a chauffeur. Can't you afford one?"

"I might afford the chauffeur," replied Mr. Chuggins. "But I couldn't afford the kind of a car he'd want to take his friends out riding in."—*Washington Star.*

* *

Sensations

Once my life was a thing of pain;
Worn, down-trodden, I knew the strain
Of labor amid the city's slush;
But now for me is the wind's cool rush
And woods and hedgegrows darting by
As in voluptuous curves I fly,
Swinging along like a swallow's flight,
Swooping and swaying, swift and light.
Cool, flower-scented, and clear, the air
Sweeps from a sky that is blue and fair;
Below, the ribbon-white road slips past
And I above it ride free at last.

. . . . . .

Such, I imagine, the feelings are
Of a boot attached to a bridal car.

—*Punch (London).*

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This new line adequately sustains the ideals of attractiveness and beauty which have always been in our plans as providers of forms for the promotion of Sunday School interest.

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Price, $1.25 per 100

COME
Next Sunday
Happy vacations, and happy as well
To hear once again the blessed church bell
To pass once again through the wide church door
And take up the happiest work once more
Be with us Sunday! We know you will come
Back with joy to the dear church home.

No. 66—For Re-opening of Church Service

RALLY DAY
NEXT SUNDAY
Here is a letter-box little friend true,
And here is a letter sent just to you
A letter that calls you to come once more
Back where you often have been before.
Back again in the happy way
May we not see you on Rally Day?

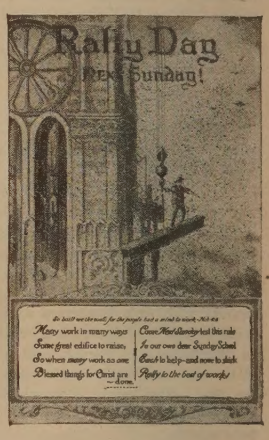
No. 63—For Beginners' Department

RALLY DAY
NEXT SUNDAY
We want the babies on Rally Day!
Come dear little one come we pray,
Make a start in the happiest way
Come to our school on Rally Day.

No. 62—For Cradle Roll

Rally Day
NEXT SUNDAY!
Here is a flock of happy birds
Each the bearer of loving words
Each with a summons for you to-day
Rally Day Sunday to our school home
Come with a prayer and a song of cheer
Back for a glorious Sunday School year!

No. 64—For Primary and Junior Departments


Rally Day
Next Sunday!
Many work in many ways
Some great edifice to raises,
So when many work as one
Blessed things for Christ are done.
Come Rise Worship feel this rule
In our own dear Sunday School
Each to help and none to shirk
Ready to the least of works

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